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THE KASHMIRIAN ATHARVA VEDA

BOOKS SIXTEEN AND SEVENTEEN

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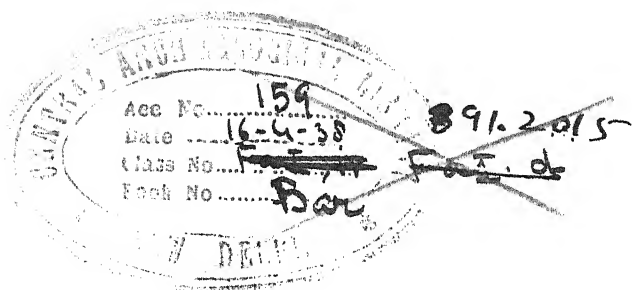
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PREFACE

The first fifteen books of the Kashmirian Atharva Veda have all been published in JAOS at intervals since 1906; now, since it appears that this text, edited, ought to be made available as rapidly as possible, these two books are published in this form. The manner of presenting the material of the text has not been changed essentially since the first part was published: the transliteration is most important, and upon it much care has been bestowed, in spite of which there are probably too many mistakes; but concerning the intent of certain signs opinions may properly differ. Thorough work in the Pāippalāda will always demand recourse to the facsimile.

When the entire text is completely edited and easily accessible its relations to other texts ought to be studied and established: such studies may add somewhat to our understanding of the formation of the various collections but probably can add more to our understanding of the construction (and even the interpretation) of individual hymns.¹

In Book 16 readings of a manuscript in Bombay are given, merely to exhibit the sort of variants which that manuscript shows: in Book 17 such readings are omitted. The few notes placed at the ends of the various hymns are given principally for the purpose of indicating the editor's mental attitude toward the problems of correcting the text. During the progress of work in these books the first three parts of Bloomfield, Edgerton, and Emeneau's *Vedic Variants* appeared, and the material there displayed clearly warns against too great readiness to depart from manuscript readings, even those of the Kashmir manuscript.

It is a privilege to have this portion of the Pāippalāda published in this form and I am sincerely grateful to the American Oriental Society for making it possible, and to Professor W. Norman Brown for his editorial supervision; also to J. H. Furst Company for careful work in the manufacture of the book.

LEROY CARR BARRET.

Hartford, Connecticut,
February 25, 1936.

¹ See *Studies in Honor of Maurice Bloomfield*, pp. 1-18; also *Oriental Studies in Honour of Cursetji Erachji Pavry*, pp. 26-28.

THE KASHMIRIAN ATHARVA VEDA, BOOK SIXTEEN

Introduction

This sixteenth book of the Pāippalāda is the longest of all and full of difficulties which are largely inherent in the contents: it has been no great trouble to set in order the matters of punctuation, numbers and other externalities, but establishing the text is a matter of much uncertainty.

Of the ms—This sixteenth book in the Kashmir ms begins f166a7 and ends f212a16, forty-six folios.¹ The number of lines to the page varies from 19 to 22, and the folios are in very good condition; there are about ten slight cracks or chipped places in the birch-bark, only one of which is at all important (f192b at the top). In editing this book I have used a photozinc copy of the manuscript in the library of the Bombay Branch of the Royal Asiatic Society: see JAOS 50. 104 ff. As this manuscript is not independent of the birchbark manuscript we still have only the one ms for the text of Pāippalāda.²

Punctuation, numbers, etc.—Punctuation is as heretofore irregular; accents appear on only a few stanzas. In the first 52 hymns stanzas are numbered with only a few omissions or mistakes; in the next 25 hymns stanzas are without numbers except in hymn 70 and the first two stanzas of hymn 71; numbers are irregular in hymns 78-86; all stanzas in hymns 87-99 are numbered; numbers are given irregularly in hymns 100-106; and in the rest of the hymns stanza numbers do not appear. Many of the hymns in which stanza numbers are lacking are prose. Numbers are not given at the end of 41 hymns, but there is seldom any reason for doubt as to the end of a hymn; after all but 5 of the hymns 31-51 the hymn number has anu with it, e. g. "anu 3"; the numerals are correct. The anuvākas are numbered, and correctly numbered except for the omission of "3" and "22".

In the corresponding books of Ś the hymns are generally long but are subdivided into groups of ten stanzas, and these are spoken of as decad sūktas. In Pāipp. the hymns are divided according to this decad arrangement, with some irregularities; the hymns of Pāipp. and Ś do not correspond exactly stanza for stanza.

Extent of the book.—This book as edited has 155 hymns in 22 anuvākas which vary greatly in length; 4 is the least number of hymns in an anuvāka and 16 the greatest. The number of stanzas in the

¹ No folio is numbered 178.

² For a similar situation cf. Alan S. C. Ross in *Speculum* 9. 179 ff.

hymns varies from 3 to 27; but 76 have 10 stanzas each and 12 others have 11 stanzas each, so the decad division largely predominates.

The total number of stanzas is 1425; but in the prose passages many stanzas are brief,—and some are long.

New and old material.—In this book appear all the hymns of Ś Books 8 and 9, all but one of the hymns of Ś Book 10, and all but two of the hymns of Ś Book 11: a group of hymns which are in Ś Book 6 appear also here, and there are 26 hymns which are essentially new though a few of them contain material already known. Some of the hymns of this book which appear also in Ś appear in RV too; and there are a few scattered stanzas of RV in this book.

1

(Ś. 8. 1)

[f166a7] *om̐ namo gaṇādhīpataye z om̐ namo jvālā-[8]bhagavatyaī z om̐ namas tilotamāyāi z om̐ namaś śivābhaga-[9]vatyaīh zz zz om̐ antakāya mṛtyave nama ihāyam astu puru-[10]ṣas sahāsunā | sūryasya bhāge amṛtasya loke | prāṇāpānā iha [11] te ramantām. z 1 z ud ayanam bhago agrabhīd ud ayanam somo anśumān. [12] ud ayanam maruto devā ud indrāgnī svastaye z 2 z eteṣudhīya prā-[13]nara ihāyur iha te naḥ u tvā nīrṛtyāḥ pāśebhyo dāivya vācā bhara-[14]masi z 3 z ut krāmatho māva patthā mṛtyoṣ padbīśav avāmuñca-[15]mānaḥ mā cyatthā asmāl lokād agnes sūryasya samādrśū z 4 z [16] tubhyaṁ vātaṣ pavatām mātariśvā tubhyaṁ varṣantv amṛtāny āpaḥ sūryas te ta-[17]nve śam tamā tvām mṛtyur jayethām mā pra maṣṭhā z 5 z udyānam te pu-[18]ruṣa nāvayānam jivādan te dakṣadātīm kṛṇomi | mā he ramhe-[19]mam amṛtam sukham ratham adirvir vidatham ā vadāsit. z 6 z [20] mā te manas tatra gān mā tiro bhūr mā jīvebhyas pra mado mānu gāḥ [f166b] pītūn viśve devāḥ abhi rakṣantu tvaha mā gatānām ā dīdihatā ye neyam-[2]tu parāvataṁ z ud āroha tamaso jyotir ehy ā te hastam rabhāmahe z māsa-[3]ś ci tvā mā śapalaś ca preṣitāu yamasyāu pathirakṣāi svānāu arvān eha mā [4] va dīdhyo mā tariṣṭhāṣ pratnā naḥ z 9 z mahitam panthām anu gā bhī-[5]ma eṣu yena pūrvaṁ nayatu tam vṛavimi | tam etat puruṣa mā pra vatthā bhayaṁ pa-[6]rastād abhayaṁ te arvāk. z 10 z ṣoḍāśakāṇḍe prathamā sūktāḥ z z*

Near the end of f166a14 Bm has padbīśiyāyā°; the bark of the ms is cracked and the result is that the “v” signs do resemble “y” signs.

For the invocation read: om̐ namo gaṇādhīpataye z om̐ namo jvālābhagavatyaī z om̐ namas tilottamāyāi z om̐ namaś śivābhagavatyaī zz zz

Read: antakāya mr̥tyave nama ihāyam astu puruṣas saḥāsunā | sūr-
yasya bhāge amṛtasya loke prāṇā apānā iha te ramantām z 1 z ud enaṁ
bhago agrabhīd ud enaṁ somo aṅśumān | ud enaṁ maruto devā ud
indrāgnī svastaye z 2 z iha te 'sur iha prāṇa ihāyur iha te manaḥ | ut tvā
nirṛtyāḥ pāśebhyo dāivyā vācā bharāmāsi z 3 z ut krāmātho māva patthā
mr̥tyoṣ paḍbīsam avamuñcamānaḥ | mā chitthā asmāl lokād agnes sūr-
yasya saṁdr̥śaḥ z 4 z tubhyaṁ vātaṣ pavatām mātariśvā tubhyaṁ varṣantv
amṛtany āpaḥ | sūryas te tanve saṁ tapāti tvām mr̥tyur dayatām ma pra
meṣṭhāḥ z 5 z udyānaṁ te puruṣa nāvayānaṁ jīvātum te dakṣatātīm
kṛṇomi | ā hi rohemam amṛtaṁ sukhaṁ ratham atha jirvir vidatham ā
vadāsi z 6 z mā te manas tatra gān mā tiro bhūn mā jīvebhyaṣ pra mado
mānu gāḥ pitṛn | viśve devā abhi rakṣantu tveha z 7 z mā gatānām ā
dīdhīthā ye nayanti parāvataṁ | ud ā roha tamaso jyotir ehy ā te hastaṁ
rabhāmahe z 8 z śyāmaś ca tvā śabalaś ca preṣitāu yamasya yāu pathirakṣī
śvānau | arvāṇ ehi mā vi dīdhyo mā tāriṣṭhāṣ pratnā naḥ z 9 z maitaṁ
panthām anu gā bhīma eṣa yena pūrvaṁ neyatha taṁ vravīmi | tama
etat puruṣa mā pra patthā bhayaṁ parastād abhayaṁ te arvāk z 10 z 1 z

St. 9. In pāda d I give a reading which seems possible, but our ms may intend no variant from the reading of Ś mātra tiṣṭhaḥ parāṇmanaḥ.

2

(Ś. 8.1)

[f166b7] rakṣantu tvāgnayo ye psv antā rakṣāntu tvā manuṣyā yam
indhate | vāiśvānaro rakṣa-[8]tu jātavedā divyas tvā māt pra dahād
vidyuta saha z 1 z rakṣantu tvā [9] pṛthivī rakṣatu dyāus sūryasya tvā
rakṣatām candramāś ca | mā tvā kravyād a-[10]bhi saṁstāra saṅkamukā
cara z 2 z antarikṣaṁ rakṣatu devahetyā bo-[11]dhaś ci tvā pratibodhaś
caratām svapnaś ca tvānavadrāṇiś ca rakṣatām gopāyāñ-[12]ś ci tvā
rakṣatām jāgraviś ca z 3 z te tvā rakṣantu te tvā gopāyantu te tvām
[13] hasassāyāntu tebhyo namas tebhyaś svāhā z 4 z jīvebhyaṣ tvā
samīte [14] vāyur indro dhātā dadhātu savitā trāyāmānaḥ | mā tvā
prāṇo [15] bala hāsiḍ asanti nir hvayāmāsi z 5 z mā tvā jambhāsyohanu-
[16]r mā tuso vidām mā jihva varyuṣ prasuyuṣ kathā syā u tvāditya
vasavo [17] bharantūr indrāgnī svastaye z 6 z ayaṁ devā ihavāstv ayaṁ
māva-[18]tpra gādhitāḥ imaṁ sahasravīryeṇa mr̥tyor ut pādāyāmāsi
z 7 z [19] u tvā mr̥tyor apīparaṁ saṁnamanto vayo vayodhasaḥ mā tvā
vyastakeśye mā [f167a] tvāgharido rujaṁ z 8 z āhārṣaṁ tvā vidām tvā
punar āgāṣ punarṇava | sarvāṁga sarvaṁ te ca-[2]kṣus sarvaṁ āyuś śa
te vidam. z 9 z u tvā dyāur ut pṛthivy ut prajāpatir agrabhīt. | [3] u tvā
mr̥tyor oṣadhayas somarājñir apīparam. z 10 z yāvat te jyotir abhūr apa

ta-[4]tvamo kramet. | apa tvaṁ mṛtyuṁ nirṛtim apa yakṣmaṁ nī
dadhmāsi z 11 zz 2 zz

In f167a1 the ms corrects sarvāṅga to °āṅga.

Read: rakṣantu tvāgnayo ye 'psv antā rakṣatu tvā manuṣyā yam
indhate | vāiśvānaro rakṣatu jātavedā divyas tvā mā pra dahād vudyutā
saha z 1 z rakṣatu tvā pṛthivī rakṣatu dyāus sūryas ca tvā rakṣatām can-
dramās ca | mā tvā kravyād abhi maṁstārāt saṅkasukāc cara z 2 z antari-
kṣaṁ rakṣatu devahetyā bodhas ca tvā pratibodhas ca rakṣatām | asvapnaś
ca tvānavadrāṇas ca rakṣatām gopāyaṇas ca tvā rakṣatām jāgrviś ca z 3 z
te tvā rakṣantu te tvā gopāyantu te tvānhasas †sāyaṁtu tebhyo namas
tebhyaś svāhā z 4 z jīvebhyaś tvā samitāu vāyur indro dhātā dadhātu
savitā trāyamāṇaḥ | mā tvā prāṇo balaṁ hāsīd asuṁ te nir hvayāmasi
z 5 z mā tvā jambhas saṁhanur mā tamo vidan mā †jihvāvāryuṣ pra-
mayuṣ kathā syāḥ | ut tvādityā vasavo bharantūd indrāgnī svastaye z 6 z
ayaṁ devā ihāivāstv ayaṁ māmutra gād itaḥ | imaṁ sahasravīryeṇa
mṛtyor ut pārayāmasi z 7 z ut tvā mṛtyor apīparaṁ saṁ namantu
vayodhasaḥ | mā tvā vyastakeśyo mā tvāgharudo rudan z 8 z āhārśaṁ
tvāvidāṁ tvā punar āgāś punarṇava | sarvāṅga sarvaṁ te cakṣus sarvaṁ
āyuś ca te 'vidam z 9 z ut tvā dyāur ut pṛthivy ut prajāpatir agrabhīt |
ut tvā mṛtyor oṣadhayas somarājñīr apīparan z 10 z yāvāt te jyotir abhūd
apa tvat tamo 'kramīt | apa tvaṁ mṛtyuṁ nirṛtim apa yakṣmaṁ nī
dadhmāsi z 11 z 2 z

St 4. Ś does not have the third phrase of this stanza.

St 6. In pāda b jihvāvāryaś might be a possible reading.

St 11. In pāda a Ś has vy avāt and that may have been the reading
of Ppp.

3

(Ś. 8. 2)

[f167a5] ā rabhasvemām amṛtasya svaṣṭim aśchibhyamānā jaradaṣṭir
astu | te aman tāyuṣ punar ā [6] bhavāmi rajas tvamo mopa rā mā pra
meṣṭhā z 1 z jivatā jyotir abhy eha lokam ā tvā [7] harāmi śataśārādāya
| drāghīya āyuṣ pratiraṁ te kṛṇomy amuṁca mṛtyupā-[8]śāṁ aśasti
z 2 z vātā te prāṇam avidāṁ sūryā cakṣur ahvari yat te manas tavi [9]
dad dhārāyāmi saṁvrksāṁgāir vada jihvayāpalam. z 3 z prāṇena tvāṁ
[10] dvīpadāṁ catuṣpadāṁ agnīva jātam avi saṁ dhamāsi | namas te
mṛtyo cakṣuṣe nama-[11]namaṣ prāṇāya te karam. z 4 z ayaṁ jivatū mā
mṛtemaṁ suvīrayā-[12]masi | kṛṇomy asmāi bheṣajaṁ mṛtyo mā
puruṣaṁ vadhi z 5 z jīvanālāṁ na-[13]ghārīśaṁ jīvantīm oṣadhīm ahaṁ
| trāyamāṇāṁ sahasānāṁ sahasvatīm a-[14]rundhatīm i hvaye apā
ariṣṭatātaye z 6 z adhi vrūhi mā rapathā sr-[15]jevam tavāiva saṁ sarvā

ihā ihāstu bhavāsarvo mṛdutaṁ śarma yaścham upaji-[16]tya duritaṁ dhattam āyuh z 7 z devānām hetīṣ pari tvā vṛṇaktu pārayā-[17]mi rajasā u tvā mṛtyor apīparam ārād agniṁ kravyādhaṁ nirhaṁ jīvātave te pari [18]yam dadāmi z 8 z asmāi mṛtyo adhi vrūhi imaṁ jayasvodito him etu | a-[19]rīṣṭas sarvān susruṣu jaramāś chatāyanātmanā bhujam uṣnavat. z 9 z [20]yat te nīyānaṁ rajaso mṛtyo navadhariṣyam | pathāimaṁ tvāsyā rakṣantu vrahmāśme [f167b] varma kṛṇmasi z 10 z 3 z

In f167a5 the ms corrects aman to asan; in line 7 it has bhrā over drā; in line 15 it corrects to mṛdataṁ; in line 19 it corrects to jarasās.

At the very end of f167a Bm gives vrahmāsmāi: the birch-bark seems to have peeled a little at this spot.

Read: ā rabhasvemām amṛtasya śnuṣṭim acchidyamānā jaradaṣṭir astu te | asuṁ ta āyus punar ā bharāmi rajas tamo mopa gā mā pra meṣṭhāḥ z 1 z jīvātām jyotir abhy ehi lokam ā tvā harāmi śataśārādāya | drāghiya āyus pratarām te kṛṇomy avamuñcan mṛtyupāśān āsastim z 2 z vātāt te prāṇam avidam sūryāc cakṣur ṭahvari | yat te manas tvayi tad dhārayāmi saṁ vṛṇkṣvāṅgair vada jihvayālapan z 3 z prāṇena tvām dvipadām catuṣpadām agniṁ iva jātam abhi saṁ dhamāmi | namas te mṛtyo cakṣuṣe namaṣ prāṇāya te 'karam z 4 z ayaṁ jīvatu mā mṛtemaṁ sam irayāmasi | kṛṇomy asmāi bheṣajam mṛtyo mā puruṣaṁ vadhiḥ z 5 z jīvalām naghāriṣām jīvantiṁ oṣadhīm aham | trāyamāṇām sahamānām sahasvatīm arundhatim iha hvaye asmā ariṣṭatātaye z 6 z adhi vrūhi mā rabhathāḥ sṛjemaṁ tavāiva san sarvahāyā ihāstu | bhavāśarvau mṛdataṁ śarma yacchatam upajitya duritaṁ dhattam āyuh z 7 z devānām hetīṣ pari tvā vṛṇaktu pārayāmi rajasā ut tvā mṛtyor apīparam | ārād agniṁ kravyādhaṁ nirūhan jīvātave te paridhiṁ dadhāmi z 8 z asmāi mṛtyo adhi vrūhimaṁ dayasvod ito 'yam etu | ariṣṭas sarvāṅgas suśruj jarasā śatahāyana ātmanā bhujam āsnavat z 9 z yat te nīyānaṁ rajaso mṛtyo 'navadhariṣyam | patha imaṁ tasmād rakṣanto vrahmāsmāi varma kṛṇmasi z 10 z 3 z

4

(Ś. 8. 2)

[f167b1] kṛṇomi te prāṇāpānau jarām mṛtyuṁ dīrgha-[2]m āyus svaṣṭi vāivasvatena prākitām yamadūtānś caratārān upa sedhāmi sa-[3]rvān. z 1 z ārād arātim nirṛtiṁ paro grāhiṁ kravyādah piśācān. [4] rakṣo yat sarvaṁ durbhūtaṁ tavāivāpa hanmasi z 2 z agneṣ tve prāṇam amṛtā-[5]d āyusmato vanave jātavedasa | yatrā na riṣyamṛtasyadūtiśamtat te kṛṇo-[6]mi tad u te samṛdhyatām z 3 z śive te stām dyāvā-prthivi āsantāpe bhi-[7]cyū saṁ te sūryā tapati saṁ vāto vāta te hrde śivābhi kṣaranti tvāpo [8] divyāṣ payasvatīś śivās te santv oṣadhiḥ z 4 z u tvā hariṣam adharā-[9]syād uttarām prthivam ati | tatra tvādityo

rakṣatām sūryāś candramasā [10] ubhā z 5 z yat te vāsaṣ paridhānī yām nīvaṁ kṛṇuṣe tvam | śivaṁ [11] te tanme tat kṛṇvaḥ saṁsparṣe dukṣaṇam astu te z 6 z yat kṣureṇa va-[12]rcayatā sūtejasā vaptā vapasi keśaśmaśrū | śumbhar mukhaṁ māinam ā-[13]yuṣ pra moṣṭh z 7 z śivāu te hastām vrhyavāv abalāsāv adhoma-[14]dhāu yato yakṣmaṁ vi bādhetē yato muñcatu māñhasaḥ z 8 z yad aśṇāsu-[15]suryadi pivami dhānyaṣ kṛṣyāṣ paya ādyaṁ yad anādyāṁ sarvaṁ te annam a-[16]viṣam kṛṇomi z 9 z ahne ca tvā rātrī cobhābhyām pari dadhmasi | rā-[17]yebhyo jigatsubhya imaṁ naṣ pari rakṣatā z 10 z 4 z

Bm in f167b2 has āyus svasti.

Read: kṛṇomi te prāṇāpānau jarām mṛtyuṁ dīrgham āyus svasti | vāivasvatena prāhitāṁ yamadūtānś carata ārād apa sedhāmi sarvān z 1 z ārād arātim nirṛtim paro grāhiṁ kravyādaḥ piśācān | rakṣo yat sarvaṁ durbhūtaṁ tama evāpa hanmasi z 2 z agneṣ te prāṇam amṛtād āyusmato vanve jātavedasaḥ | yatrā na riṣyā amṛtas sajūr asas tat te kṛṇomi tad u te samṛdhyatām z 3 z śive te stām dyāvāpṛthivī asamtāpe 'bhiśocāu | śaṁ te sūrya ā tapatu śaṁ vāto vātu te hrde | śivā abhi kṣarantu tvāpo divyāṣ payasvatīś śivās te santv ośadhīḥ z 4 z ut tvāhārṣam adharasyā uttarām pṛthivīm abhi | tatra tvādityāu rakṣatām sūryāś candramasā ubhā z 5 z yat te vāsaṣ paridhānaṁ yām nīvaṁ kṛṇuṣe tvam | śivaṁ te tanve tat kṛṇmaḥ saṁsparṣe †dukṣaṇam astu te z 6 z yat kṣureṇa varcayatā sūtejasā vaptā vapasi keśaśmaśrū | śumbhan mukhaṁ māinam āyus pra moṣṭh z 7 z śivāu te stām vrīhiyavāv abalāsāv adhomadhāu | etāu yakṣmaṁ vi bādhetē etāu muñcato māñhasaḥ z 8 z yad aśnāsi yad pibasi dhānyaṁ kṛṣyāṣ payaḥ | yad ādyaṁ yad anādyāṁ sarvaṁ te annam aṁ viṣam kṛṇomi z 9 z ahne ca tvā rātraye cobhābhyām pari dadhmasi | arāyebhyo jigatsubhya imaṁ naṣ pari rakṣatā z 10 z 4 z

St 4. The last pāda is taken with the next stanza in Ś.

St 6. In pāda d we might read 'ducchunam or possibly 'dukṣaṇam; neither one is strong.

5

(Ś. 8. 2)

[f167b17] śataṁ te yutam hā-[18]yanā dve yuge trīṇi catvāri santu | indrāgnī viśve devā anu manya-[19]ntām ahṛṇīyamānāḥ z 1 z śarade tvā hemantāya vasantāya [f168a] grīṣmāya pari dadhmasi | varṣāni tubhyaṁ syonāna yeṣu vardhatv ośadhīḥ z 2 z mṛ-[2]tyur iśe dvipadām mṛtyur iśa catuṣpadām tasmāt tvā mṛtyor gopayer ud dharāmi sa [3] mā mṛta z 3 z samviṣṭa na marīṣyasi mā bibheḥ na vāi tatra pra miyante nyo yamty a-[4]dharo ruja z 4 z śavo vāi tatra jīvatu gāur aśvaṣ puruṣaṣ paśuḥ yatredaṁ vrahma kṛi-[5]yate paridhīr jivanāya kam. z 5 z pari

*tvā pātu susānebhyo bhicarāt suga-[6]ntubhyaḥ | amurpya tvāmṛto tha
jīvo mā te hāsiṣar asavaś śarīram. z 6 z [7] viśve tvā deva mṛtena
bibhratv adhivaktṛa paśupatiḥ te stu | anāmayat savitā te kṛno-[8]tv ā
tvā prāno śata jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrātuji-[9]v
yā muñcantu tasmāt tvā devā agner vāiśvānarād adhiḥ z 8 z iti prathamā-
[10]nuvākaḥ z z*

At the end of f168a5 Bm has svaya where the ms has suga: probably an error of copying.

Read: śataṁ te 'yutaṁ hāyanān dve yuge trīṇi catvāri santu | indrāgnī viśve devā anu manyantām ahr̥ṇīyamānāḥ z 1 z śarade tvā hemantāya vasantāya grīṣmāya pari dadhmasi | varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ z 2 z mṛtyur īśe dvipadām mṛtyur īśe catuṣpadām | tasmāt tvā mṛtyor gopater ud dharāmi sa mā mṛthāḥ z 3 z samviṣṭo na mariṣyasi na mariṣyasi mā bibheḥ | na vāi tatra pra mīyante no yanty adharāṁ rajāḥ z 4 z sarvo vāi tatra jīvatu gāur aśvaḥ puruṣaḥ paśuḥ | yatredaṁ vrahma kriyate paridhir jīvanāya kam z 5 z pari tvā pātu samānebhyo 'bhicārāt sagantubhyaḥ | amartyo bhavāmṛto 'tha jīvo mā te hāsiṣur asavaś śarīram z 6 z viśve tvā devā amṛtena bibhratv adhivaktā paśupatiḥ te 'stu | anāmayat savitā te kṛnotv ā tvā prāno 'mati jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrā atijīvyāḥ | muñcantu tasmāt tvā devā agner vāiśvānarād adhi z 8 z 5 z anu 1 z

St 7. This seems to have no parallel, and the 28th stanza of Ś does not appear in our version of this hymn. In 7d 'sati might be read.

6

(Ś. 8. 3)

[f168a10] *atha rākṣoghnasūktam. z om rakṣaṇaṁ vājinam ā ji-
[11]ghanmi mittraṁ prathistham upa yāmi śarma | śiśāno agniḥ kratu-
bhis samiddhas sa [12] no diva śa riṣaḥ pātu naktam. z 1 z ayodaṁṣṭram
arciṣā yātudhānan upa [13] spr̥śa jātavedas samiddhaḥ ā jīhvayā mūra-
devān ubhasva kravyādo vṛṣṭvāpi [14] datsvāsam. z 2 z ubhobhayāvinn
upa dehi daṁṣṭrā hiṁśaś śiśāno varam pa-[15]raṁ ca | utāntarikṣe
paryāhy agne jambhāis san dhāiḥy api yātudhānām. z 3 z [16] agne
tvacā yātudhānāsyā bhindhi hiṁsrāsanir harasā hantya enam praphar-
vāṇi [17] jātavedaś śraṇīhi kravyāt kraviṣṇur va kinobhy enam. z 4 z
yajñāir iṣūs sanna-[18]vamāno agne vācā śalyam aśanirbhīr dihānaḥ
tābhīr vidya hr̥daye yātu-[19]dhānām pratīco bāhū pratibhāndhaty eṣām.
z 5 z utvedānīm paśyasi jāta-[20]vedas tiṣṭhantam agna uta vā carantam.
| utāntarikṣe patantraṁ yātudhānām tam a-[f168b] stvā viddhi sarvā
śiśānaḥ z 6 z utālabdhvā spr̥ṇuhi jātavedotārebhā-[2]nā juṣṭir yātu-*

*dhānām agne pūrvo ni jahi śamsiśānāmārakṣamkās tva-[3]m idamtv enī
z 7 z iha pra vrūhy atamas so agne yo yātudhāno idam kṛṇoṣi [4] tam
mārabhasva samidhā yaviṣṭha nṛcakṣasaś cakṣuṣe randhayedam. z 8 z [5]
tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaṣ pra ṇaya pracetaḥ
hiṁsro rakṣān-[6]sy aty abhi śośucāno mā tvā dabham yātudhānā nṛcakṣaḥ
z 9 z nṛcakṣā rakṣaṣ pra-[7]ti paśya vikṣu tasya śrīṇi prati śrūṇihy agrā
| tasyāgni prṣṭi hirasā śrūṇi-[8]hi tredhā mūlam yātudhānasya vṛścaḥ
z 10 z*

Read: rakṣoḥaṇam vājinam ā jigharmi mitram prathistham upa yāmi
śarma | śiśāno agniṣ kratubhis samiddhas sa no divā sa riṣaṣ pātu naktam
z 1 z ayodaṁṣtrān arcisā yātudhānān upa sprśa jātavedas samiddhaḥ |
ā jihvayā mūradevān rabhasva kravyādo vṛṣṭvāpi dhatsvāsan z 2 z ubho-
bhayāvinn upa dhehi daṁṣṭrā hiṁsraś śiśāno 'varam paraṁ ca | utān-
tarikṣe pari yāhy agne jambhaīs sam dhehy abhi yātudhānān z 3 z agne
tvacām yātudhānasya bhindhi hiṁsrāsanir harasā hantv enam | pra
parvāni jātavedaś śrīṇi kravyāt kraviṣṇur vi cinotv enam z 4 z yajñāir
iṣūs samnamamāno agne vācā śalyān āsanibhir dihanāḥ | tābhīr vidhya
hrdaye yātudhānān prático bāhūn prati bhañdhy eṣām z 5 z utedānīm
paśyasi jātavedas tiṣṭhantam agna uta vā carantam | utāntarikṣe patan-
tam yātudhānam tam astvā vidhya śarvā śiśānaḥ z 6 z utālabdhvā spruhi
jātaveda utārebhānān tjuṣṭir yātudhānān | agne pūrvo ni jahi śośucāna
āmādaḥ kṣviṁkās tam adantv enīḥ z 7 z iha pra vrūhi yatamas so agne
yo yātudhāna idam kṛṇoti | tam ā rabhasva samidhā yaviṣṭha nṛcakṣasaś
cakṣuṣe randhayaītam z 8 z tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam
vasubhyaṣ pra ṇaya pracetaḥ | hiṁsro rakṣāṁsy abhi śośucāno mā tvā
dabhan yātudhānā nṛcakṣaḥ z 9 z nṛcakṣā rakṣas prati paśya vikṣu tasya
trīṇi prati śrīṇihy agrā | tasyāgne prṣṭir harasā śrīṇi tredhā mūlam
yātudhānasya vṛśca z 10 z 1 z

This and the next two hymns appear as RV. 10. 87, but not with complete correspondence of stanzas. The text suggested here for 7ab is little better than that of Ś. It may be that our text of 9c should be edited to agree with that of RV and Ś which read hiṁsram ° ° ° śośucānam.

7

(Ś. 8.3)

[f168b8] striram yātudhānaṣ prasitam te-[9]tritām yo agne anṛtena
hanti tam arcisā sphūrjayam jātavedas samakṣam enam [10] grṇate ni
vrñdhi z 1 z yad agne abhya mīthunā śaphāco yad vādas ti-[11]ṣṭam
janayantu rebhā | manyon manasāś śathya jāyate yā tayā viddhi hrdaye
[12] yātudhānām. z 2 z prā rāṣṇiḥa tapasā yātudhānān parāugne rakṣo

[13] *harasā śrñhi* | *puro rciṣā sūradevas chrñhi parā mitapa sosa-*
 [14] *jata śrñhi z 3 z parādya devā vrjinām śrnotu pratyag enām śa-*
 [15] *pathā yantu srṣtāh vātrāstenam sarva rśchantu marma viśvasyeti*
praśitam [16] *yātudhānām z 4 z sanād agne mṛdata yātudhānām na tvā*
rakṣān pr-[17] *tanāsi jñru anu dā sāpūrām kravyādho mā te hetyā*
mukṣa-[18] *ta dāivyāyāh z 5 z yaṣ pāuruṣeṇa kraviṣā samañkte yo* [19]
aśvyena paśunā yātudhānām | *yo aghnyāyā bharata kṣīr agne tesām śi-*
 [20] *rṣāñi harasāpi vṛṣce z 6 z saṁvatsarīṇam paya usriyāyā* [f169a]
tasyā māśid yātudhāno nṛcakṣāh pīyūṣam agne yatamas titṛssās tvañ
pratyāñcam arciṣā [2] *vidhi śarman. z 7 z viṣām gavām yātudhānāṣ*
pivantv ā mṛddhyamntām aditaye durevā-[3] *ṣ parīṇām devas savitā*
dadātu parā bhāgam oṣadhīnām jayantām z 8 z tvañ no agni [4] *da-*
dharād udaktas tvañ paścād uta rakṣā purastāt. padi tye te adharāśvas
thapṛṣṭhā ma-[5] *ghaśaṁsam śośucato dehantu z 9 z paścāt purastād*
adharād udaktas kaviḥ kā-[6] *vyena pari pāhy agne sakhā sakhāyam ajaro*
jarimne agne martyāñ amartyas tvañ naḥ z 10 z

Bm has hāityā in f168b17.

Read: trir yātudhānaṣ prasitim ta etv rtañ yo agne anṛtena hanti |
 tam arciṣā sphūrjayan jātavedas samakṣam enām grṇate ni vrñdhi z 1 z
 yad agne adya mithunā śapāto yad vācas trṣtām janayanta rebhāh |
 manyor manasaś śaravyā jāyate yā tayā vidhya hrdaye yātudhānān z 2 z
 parā śrñhi tapasā yātudhānān parāgne rakṣo harasā śrñhi | parārciṣā
 mūradevāñ chrñhi parāsutṛpas śośucataś śrñhi z 3 z parādya devā
 vrjinām śrñntu pratyag enām śapathā yantu srṣtāh | vācāstenam śarava
 rśchantu marman viśvasyāitu prasitim yātudhānaḥ z 4 z sanād agne
 mṛpasi yātudhānān na tvā rakṣāñsi pṛtanāsu jahruḥ | anu daha saha-
 mūrān kravyādo mā te hetyā mukṣata dāivyāyāh z 5 z yaṣ pāuruṣeṇa
 kraviṣā samañkte yo aśvyena paśunā yātudhānaḥ | yo aghnyāyā bharati
 kṣīram agne tesām śīrṣāñi harasāpi vṛṣca z 6 z saṁvatsarīṇam paya
 usriyāyās tasya māśid yātudhāno nṛcakṣāh | pīyūṣam agne yatamas
 titṛpsāt tam pratyāñcam arciṣā vidhya śarman z 7 z viṣām gavām
 yātudhānāṣ pibantv ā mṛdyantām aditaye durevāh | parāñām devas
 savitā dadātu parā bhāgam oṣadhīnām jayantām z 8 z tvañ no agne
 adharād udaktas tvañ paścād uta rakṣā purastāt | prati tye te ajarāśas
 tapīṣṭhā aghaśaṁsam śośucato dahantu z 9 z paścāt purastād adharād
 udaktas kaviḥ kāvyena pari pāhy agne | sakhā sakhāyam ajaro jarimne
 agne martyāñ amartyas tvañ naḥ z 10 z 2 z

St 5. In pāda a it seems that we should read with Ś and RV mṛpasi;
 but in b jahruḥ is a possible reading though not as good as jigyuḥ as in
 the other two.

St 7. It may be that we should read marman at the end of d.

St 8. In pāda b our ā mṛdyantām may be only a graphic error.

[f169a7] *ud agne cakṣuṣ prati dhehi rebhe śaphārujaṃ yena paśyāmi yātudhānāṃ | atharvava jyo-[8]tiṣā dāivyena satyaṃ dhurvaṃtam aditi ny oṣā z 1 z pari tvāgne puram vayan vipraṃ saha-[9]sva dhīmahi | bhiṣagvarṇam divaṃ dive hantāraṃ bhaṅgurāvatām z 2 z vi jyotiṣā [10] vṛhatā bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sa-[11]hataye durevās śiśīte śṛṅga rakṣase vi rakṣaye z 3 z agne rakṣāṃsi medha-[12]ti śukraśocir amartyaś śuciṣ pāvaka idyaḥ z 4 z agne rakṣā ṇo aṇhasaṣ prati [13] śmā deva riṣataḥ tapiṣṭhāir ajaro daha z 5 z ete śṛṅge ajare jātavedas ti-[14]gmaśaṃsi vrahmaśaṃsite | tābhyāṃ duhārdasavidāsanta kimīdivam pratyāṇcam yā-[15]tudhānāṃ jātavedo nṛcakṣaḥ z 6 z viṣeṇaṃ bhaṅgurāvataḥ mam indra rakṣaso daha | [16] agne śukreṇa śociṣā tapuragre abhir arcibhiḥ z 7 z praty agne mithunā da-[17]ha yātudhānā kimīdinā | sam tvā śucāmi cagruhy adugdhamvipra manvabhiḥ [18] z 8 z praty agne harasā haraḥ śṛṇiḥi viśvata prati | yātudhānasya raksa-[19]so balaṃ vi ruja vīryam. z 9 z sādānveyaṃ pra mṛṇa rakṣa indra yātudhā-[f169b]na kṣīṇāir mūrāiḥ yā tavagne mithunā yātudhānāṃ viśvaṃcāu ruptāu harasā śayatām z [2] z 4 z vṛhaspatin na ity ekā z 1 z 3 z*

In f169b1 Bm has dūrāiḥ, which may be the reading of the ms.

Read: *tad agne cakṣuṣ prati dhehi rebhe śaphārujo yena paśyāsi yātudhānāṃ | atharvavaj jyotiṣā dāivyena satyaṃ dhurvāntam acitaṃ ny oṣā z 1 z pari tvāgne puram vayan vipraṃ sahasya dhīmahi | bhiṣagvarṇam dive-dive hantāraṃ bhaṅgurāvatām z 2 z vi jyotiṣā vṛhatā bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sahate durevās śiśīte śṛṅge rakṣase vinikṣe z 3 z agnī rakṣāṃsi sedhati śukraśocir amartyaḥ | śuciṣ pāvaka idyaḥ z 4 z agne rakṣā ṇo aṇhasaṣ prati śma deva riṣataḥ | tapiṣṭhāir ajaro daha z 5 z ye te śṛṅge ajare jātavedas tigmahetī vrahmaśaṃsite | tābhyāṃ duhārdam abhidāsantaṃ kimīdinaṃ pratyāṇcam yātudhānāṃ jātavedo nṛcakṣaḥ z 6 z viṣeṇa bhaṅgurāvataḥ sam indro rakṣaso daha | agne śukreṇa śociṣā tapuragrābhir arcibhiḥ z 7 z praty agne mithunā daha yātudhānā kimīdinā | sam tvā śiśāmi jagṛhy adabdhāṃ vipra manvabhiḥ z 8 z praty agne harasā haraḥ śṛṇiḥi viśvataḥ prati | yātudhānasya rakṣaso balaṃ vi ruja vīryam z 9 z sādānveyaṃ pra mṛṇa rakṣa indra yātudhānāṃ kṣīṇāir mūrāiḥ | yā tavagne mithunā yātudhānā viśvaṃcāu luptāu harasā śayatām z 10 z vṛhaspatir naḥ pari pātu paścād utottarasmād adharād aghayoḥ | indraṣ purastād uta madhyato naḥ sakhā sakhibhyo varīyaḥ kṛṇotu z 11 z 3 z*

St. 3 is RV. 5. 2. 9; st. 4 is RV. 7. 15. 10; st. 5 is RV. 7. 15. 13 and does not appear in Ś; st. 6 appear only in Ś; stt. 8 and 9 are in RV. 10. 87; st. 10 is new; st. 11 appears Ś. 7. 51. 1 etc. and Ppp 15. 11. 1.

9

(Ś. 8. 4)

[f169b2] *indrāsomā tapatām rakṣatabjātām ny u-[3]rpayatām vṛṣṇa tamovṛdhah parājñīhasadito ny ohatām hatām nadethām nya śiśi-[4] tapatṛiṇaḥ z 1 z indrasomā sam aghaśaṇmam abhy agham tampur yiyastu carur aghni-[5]vāñ iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine [6] z 2 z indrāsomā duṣkṛte vavre antar anārambhane tamasi pra vidhyatām athāñsām [7] nyātaḥ punar ekaś śa nodayaṁ tad vām astu māmema manyumaś chavaḥ z 3 z indra-[8]somā vartayatām divas pary agni taptebhīr divo asya marmabhiḥ tapūrvadhebhīr a-[9]jarebhīr atrīṇo ni parśāna vidhyatām yamja nassvaram z 4 z indrāsomā pra ha-[10]ratām divo vadham saṁ prthivyā aghaśaṇsāya tarhaṇam | ut takṣatām svaryām parvate-[11]bhya ena rakṣo vavṛdhānam ni jarvataḥ z 5 z indrāsomā pari vām bhūtu viśvata i-[12]yam matiṣ kaksyāśveva vājinā | yām vām hotrām pra hiṇomi medhemā vrahmā-[13]ni nṛpativa hībvataṁ z 6 z prati smāretām jayadbhir ebhir athām druho rakṣa-[14]so bhaṇgurāvataḥ indrāsomā duṣkṛte mā śugam bhūd yo mā kadā cid api [15] kā cid u druhūḥ z 7 z yo mā pākena manasā carantam a-[16]tiṣṭhe nīrṛtebhīr vacobhiḥ āpa iva kāsīnā saṁgrbhītā aśaṁn astā-[17]śāna indra vaktā z 8 z ye pākaśaṇsam vi haranta evāi ye vā bhadram pūṣaya-[18]nti svadhābhiḥ ahaye vā tān pradadāti some ārād arātiṁ nīrṛter upa-[19]sthe z 9 z yo no rasam dipsati pitvo agne etv svānam yo gavām yas tanūnām. [f170a] ripu stena steyakṛ dabhram etv anu viṣyatām tanvā tanā ca z 10 zz 4 zz*

In f169b5 Bm has dhottam; the circumflex accent mark belonging to abhy agham in the line above has been mistaken for the "o" sign.

Read: indrāsomā tapatām rakṣa ubjatām ny arpayatām vṛṣṇā tamovṛdhah | parā śrñitam acito ny oṣatām hatām nudethām ni śiśitam atrīṇaḥ z 1 z indrāsomā sam aghaśaṇsam abhy agham tapur yayastu carur agniṇā iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine z 2 z indrāsomā duṣkṛto vavre antar anārambhane tamasi pra vidhyatām | athāñsām nātaḥ punar ekaś canodayat tad vām astu sahase manyumac chavaḥ z 3 z indrāsomā vartayatām divas pary agnitaptebhīr divo aśmavarmabhiḥ | tapurvadhebhīr ajarebhīr atrīṇo ni parśāne vidhyatām yantu nissvaram z 4 z indrāsomā pra haratām divo vadham saṁ prthivyā aghaśaṇsāya tarhaṇam | ut takṣatām svaryām parvatebhyo yena rakṣo vavṛdhānam nijūrvataḥ z 5 z indrāsomā pari

vām bhūtu viśvata iyaṁ matiṣ kakṣyāśveva vājinā | yām vām hotrām
 pra hiṇomi medhayemā vrahmāni nṛpatīva hinvatam z 6 z prati smare-
 thām tujayadbhir ebhir hataṁ druho rakṣaso bhaṅgurāvataḥ | indrāsomā
 duṣkṛte mā sugaṁ bhūd yo mā kada cid abhidāsati druhuh z 7 z yo mā
 pākena manasā carantam abhicaste nirṛtebhir vacobhiḥ | āpa iva kāśinā
 saṁgrbhītā asann astv āsata indra vaktā z 8 z ye pākāsaṁsaṁ viharanta
 evāir ye vā bhadrām dūṣayanti svadhābhiḥ | ahaye vā tān pradadātu soma
 ā vā dadhātu nirṛter upasthe z 9 z yo no rasaṁ dipsati pitvo agne yo
 'śvānām yo gavām yas tanūnām | ripu stenas steyakṛd dabhram etv
 ʃanuviṣyatām tanvā tanā ca z 10 z 4

The hymn Ś. 8. 4 appears also RV. 7. 104.

St 4. RV and Ś have aśmahanmabhiḥ in pāda b, but it does not seem necessary to follow them.

St 7. RV and Ś have evāir in pāda a and it may be that we should follow them instead of retaining the ebhir of the ms.

St 10. RV and Ś have ni ʃa hīyatām in pāda d.

10

(Ś. 8. 4)

[f170a1] *paras so astu ta-*[2]*nvā tanā ca tisraṣ pṛthivīr adho asya niśvā |*
prati śuṣyati yaśo asya devā yo mā di-[3]*vā dipsati yaś ca naktam. z 1 z*
suviññānaṁ cikvituse jānāya saś cāsaś ca paca-[4]*tī paspṛśāte | taylor yat*
satyaṁ yatarad ṛjīyas tad it somo ati hantya āsat. z 2 z [5] *na vā u somo*
vrajināṁ śṛnotu kṣattriyaṁ mithuyā dhārayantaṁ | hanta rikṣaṁ hantya
āsa-[6]*d vadantam ubhāv indrasya praśitāu śayate z 3 z yadi vāham*
anṛtarevo asmi [7] *soghaṁ vā devāñ apyūhe agne | kim asmabhyaṁ*
jātavedo hrdañiṣe drāughavāca-[8]*s the anṛtaṁ sacantām. z 4 z adyā*
mudāir yātudhāno asmāi vadv āyus tad a-[9]*pi pāuruṣasya | adhā sa*
vīrāir daśabhir vi guyā yo mā soghaṁ yātudhānety āha [10] *z 5 z yo*
māyātum yātudhānety āha yo mā rakṣās śucir asmāty āha indras to [11]
hantu mahatā vadhena viśvasya jantor adhamasvajīṣṭhaḥ z 6 z pra yā
jighātām [12] *khargalevi niktam apa druhas tanvaṁ gūhamānām |*
vavrām anantām ava sā padīṣṭha grā-[13]*vāno ghnantu rakṣasa upa-*
bdāiḥ z 7 z vi jīṣṭhadhvaṁ maruto vikṣv apsita grhānyata [14] *ta*
rakṣasaḥ saṁ baniṣṭanaḥ vayo ye bhūtvā patayanti naktabhir ya vā ripo
dadhire de-[15]*ve adhvare z 8 z ata ut te patayanti svātava indraṁ*
dipsanti dipsavo adābhya [16] *śīṣīte śakraṣ pṛṣanebhyo vadhaṁ nūnaṁ*
srjad āsanaṁ yātumadhvāḥ z 9 z pra vartaya di-[17]*vo aśmānam indras*
somaśitaṁ maghavāñ sām śīśādhi | parāgato apāgato dadhā-[18]*d udakto*
abhi jahi rakṣasaṣ parvatena z 10 z

In the right margin, about opposite line 8, is bhyā which apparently is a correction of adyā: but over adyā and between the lines is tyā. In the right margin at the end of line 15 the addition of m to adābhya is indicated; Bm has made the correction.

Read: paras so astu tanvā tanā ca tisaṣ prthivīr adho astu viśvāḥ | prati śuśyatu yaśo asya devā yo mā divā dipsati yaś ca naktam z 1 z suvijñānam cikituṣe janāya sac cāsac ca vacasī pasprśāte | tayor yat satyam yatarad rjīyas tad it somo avati hanty āsat z 2 z na vā u somo vrjīnam śrñoti na kṣatriyam mithuyā dhārayantam | hanti rakṣo hanty āsad vadantam ubhāv indrasya prasitāu śayāte z 3 z yadi vāham anṛtadevo asmi mogham vā devāṇ apyūhe agne | kim asmaḥbhyam jātavedo hrñiṣe droghavācas te anṛtaṁ sacantām z 4 z adyā murīya yadi yatudhāno asmi yadi vāyus tatapa pūruṣasya | adhā sa vīrāir daśabhir vi yūyā yo mā mogham yātudhānety āha z 5 z yo māyātum yātudhānety āha yo mā rakṣās śucir asmīty āha | indras taṁ hantu mahatā vadhena viśvasya jantor adhamas padīṣṭa z 6 z pra yā jigāti khargaleva naktam apa durhus tanvaṁ gūhamānā | vavrāṇ anantāṇ ava sā padīṣṭa grāvāno ghnantu rakṣasa upabdhīḥ z 7 z vi tiṣṭhadhvaṁ maruto vikṣv īpsata grbhāyata rakṣasaḥ saṁ pināṣṭana | vayo ye bhūtvā patayanti naktabhir ye vā ripo dadhire deve adhvare z 8 z eta u tye patayanti śvayātava indraṁ dipsanti dipsavo adābhyam | śiśīte śakraṣ piṣunebhyo vadhaṁ nūnam srjad āsanīm yātumadbhyaḥ z 9 z pra vartaya divo āsmānam indra somaśitam maghavan saṁ śiśādhi | prākto apākto adharād udakto abhi jahi rakṣasaṣ parvatena z 10 z 5 z

11

(Ś. 8. 4)

[f170a18] indro yābhūnām abhavat parāśa-[19]ro havirmathinām abhy āyavāsataṁ abhīta śakraṣ paraśur yathā vanam pātrevā bhīm-[20]daṁ srjetu rakṣasaḥ z 1 z ulūkayātum śulūkayātum jahi śvayātim u-[21]ta kokayātum | suparnayātim uta grddhrayātum dṛśeva pra mṛṇa rakṣa indraṁ z 2 z [f170b] mā no rakṣo abhi naḍ yātumāvad apośchataṁ mithunā yā kimīdinām prthivī naḥ pā-[2]rthivān pātva anhaso ntarikṣām divyāt pātva asmān. z 3 z indra jahi pumāṁso [3] yātudhānam ata striyam mithunā śāsadānām vyagrīvāso mūrādevā rujaṁta [4] sā te dṛśām sūryam uścarantaṁ z 4 z prati cakṣva vi cakṣvendras ca soma jāgratu rakṣo-[5]bhyo vadham asyacam āsanam yātumadbhyaḥ z 5 z iti ṣoḍa-śakāṇḍe dvitīyo nuvā-[6]kaḥ z z

Read: indro yātūnām abhavat parāśaro havirmathinām abhy āvivāsatām | abhid u śakraṣ paraśur yathā vanam pātrevā bhīndan sata eti

rakṣasaḥ z 1 z ulūkayātum śuśulūkayātum jahi śvayātum uta kokayātum |
suparnayātum uta gr̥dhrayātum dṛṣadeva pra mṛṇa rakṣa indra z 2 z mā
no rakṣo abhi naḍ yātumāvad apocchatām mithunā yā kimīdinām |
pr̥thivī naḥ pārthivāt pātṽ anhaso 'ntariksam̐ divyāt pātṽ asmān z 3 z
indra jahi pumānsam̐ yātudhānam uta striyam̐ mithuyā śāśadānām |
vigrivāso mūradevā rudanta mā te dṛśan sūryam uccarantam z 4 z prati
cakṣva vi cakṣvendras ca soma jāgr̥tam | rakṣobhyo vadham asyatam
āsaniṁ yātumadbhyaḥ z 5 z 6 z iti śoḍaśakāṇḍe dvitīyo 'nuvākaḥ zz

St 5. In pāda b the ms suggests the possibility of jāgratū, but the next pāda induced me to read with RV and Ś.

12

(Ś. 8. 7)

[f170b6] yā babhravo yā ca śukrā rohiṇīr uk pr̥ṣṇayaḥ asiknīṣ kṛṣṇā
oṣa-[7]dhis sarvā ośchāvadāmasi z 1 z trāyantām imam̐ puruṣam̐ yakṣmād
devahitā-[8]d̐ adhi | yāsā dyāuṣ pitā pr̥thivī mātā samudro mūlam̐
vīrudhām̐ babhūva | [9] z 2 z āpo gram̐ divyā oṣadhayas tās te yakṣmam̐
enasyam̐ aṅgād aṅgād anīnaśam̐ | pra-[10]staraṇatī stambhinīr ekaśr̥ṅgaṣ
pradhanvatīr oṣadhīr ā vadāmi z 3 z aṁśuma-[11]tīṣ kāṇḍinīr yā viśākhā
hvaśyāmi te vīrudho vāiśvadeviḥ ugrāṣ puru-[12]ṣajīvinīr yad vas sahaḥ
sahamānā vīryam̐ yaś ca vo balam̐ z 4 z tenemam̐ a-[13]smād yakṣmāt
puruṣam̐ muñcatv oṣadhī z 5 z jīvalām̐ naghāriṣām̐ jīvantīm u-[14]ta |
arundhatīm unnayantīm̐ puspām̐ madhumatīm̐ huve z 6 z ya ihā yanti
[15] pracetaso medinīr vacaso mama | athāimam̐ pārayāmasi puruṣam̐
duritād a-[16]dhi | 7 agner ghāso apām̐ garbho yā rohanti punannavaḥ
dhruvas sahasradhāmnī-[17]r bheṣajāis santv āmr̥tāḥ z 8 z athakolvā
udakātmanam̐ oṣadhayaḥ varṣanta [18] duritam̐ tikṣṇaśr̥ṅgya urmuñ-
cantīr viruṇā ugrā yā vidūṣaṇī z 9 z ratho ba-[19]lāsanāśinīḥ rakṣonā-
sanīṣ kṛtyādūṣaṇīś ca yaḥ | tā ihā yantu aṣadhīḥ [20] z 10 z 1 z

Read: yā babhravo yās ca śukrā rohiṇīr uta pr̥ṣṇayaḥ | asiknīṣ kṛṣṇā
oṣadhis sarvā acchāvadāmasi z 1 z trāyantām imam̐ puruṣam̐ yakṣmād
devahitād adhi | yāsām̐ dyāuṣ pitā pr̥thivī mātā samudro mūlam̐
vīrudhām̐ babhūva z 2 z āpo 'gram̐ divyā oṣadhayas tās te yakṣmam̐
enasyam̐ aṅgād-aṅgād anīnaśan̐ | prastaraṇatī stambinīr ekaśr̥ṅgaṣ pradhan-
vatīr oṣadhīr ā vadāmi z 3 z aṁśumatīṣ kāṇḍinīr yā viśākhā hvayāmi te
vīrudho vāiśvadeviḥ | ugrāṣ puruṣajīvanīḥ z 4 z yad vas sahamānā vīryam̐
yac ca vo balam̐ | tenemam̐ asmād yakṣmāt puruṣam̐ muñcantv oṣadhīḥ
z 5 z jīvalām̐ naghāriṣām̐ jīvantīm̐ uta * * * | arundhatīm̐ unna-
yantīm̐ puspām̐ madhumatīm̐ huve z 6 z ihā yantu pracetaso medinīr
vacaso mama | yathemam̐ pārayāmasi puruṣam̐ duritād adhi z 7 z agner

ghāso apām garbho yā rohanti punarnavāḥ | dhruvas sahasradhāmnīr
bheṣajīś santv āmr̥tāḥ z 8 z avakolbā udakātmāna oṣadhayaḥ | vyṛsantu
duritaṁ tīkṣṇaśṛṅgyaḥ z 9 z unmuñcantīr vivaruṇā ugrā yā viṣadūṣanīḥ |
atho balāsanāśanī rakṣonāśanīḥ kṛtyādūṣanīś ca yās tā ihā yantv oṣadhīḥ
z 10 z 1 z

St 3. In pāda e pradhanvatīr may not seem an acceptable form;
pratanvatīr as in Ś is certainly better.

St 6. In pāda b where I have indicated a lacuna Ś has oṣadhīm aham,
and at 2. 6b in this book Ppp has the same.

13

(Ś. 8. 7)

[f170b20] śivas te santv oṣadhīr apakrīyatāḥ sahīyasīr vīrudho yā
[21] abhiṣṭutāḥ | apā sarasvatī jyeṣṭhā trāyantām asmākaṁ gām āsvām
puruṣaṁ [f171a] paśuṁ z 1 z madhuman mūlaṁ madhumad agdham
āsām madhuman madhyaṁ vīradhām balena madhumat pa-[2]rṇam
madhumat puṣpaṁ āsām madhoḥ sambhūtā amṛtasya bhakṣo ghṛtamad
druhrate gopurogavaṁ [3] z 2 z yāvatiś ketīś cemāś prthivyām adhy
oṣadhīḥ tā nas sahasraparṇyo mṛtyon muñcam-[4]tv aṇhasaḥ z 3 z
vyāghror maṇir vīrudhā trāyamāno bhiśastipāt. | amīvās sa-[5]rvā
rakṣāṅsy apa hantv adhi dūram asmāt. z 4 z sinhasyeva stanidor oṣa-
dhīnām agne-[6]r iva vr̥jantv avṛtābhyāḥ gavām yakṣmaś puruṣānām
vīrudbhiḥ janabhyo nāmvyā yati [7] srotya z 5 z mamudānā oṣadhayo
agne vāiśvānarād adhi | bhūmyos saṁtanva-[8]tīr atho yāsām rājā
vanaspatīḥ z 6 z yās cāhaṁ veda vīrudho yās ca paśyā-[9]mi cakṣuṣā |
ajñātā jānīmasi yāsi vidmami sambhṛtam. | sarvās samagrā o-[10]ṣadhī
tvodhamtu vacaso mama z 7 z yā rohaty āṅgirasīś parvateṣu samīṣu ca |
[11] vīrudho viśvabheṣajī tā no mayasvatīś śivā | oṣadhīs santu śaṁ hr̥de
z 8 z [12] āsvattho bharbho vīrudham somo rājāmṛtaṁ haviḥ vriher
yavasya bheṣajo divas putrā-[13]v amartyūm z 9 z ujīdhraya stanayat
abhikrandanty oṣadhīḥ yadā vaś pr̥ṣṇimāta-[14]raś parjanyaḥ retasāvati
z 10 z

In the top margin of f171a is "gra" correcting agdham. In the right
margin of the same page opposite lines 13 and 14 are characters which
seem to be saṁ and yāmami but they do not seem to offer any help in
this hymn: reference is to line 14.

Read: śivās te santv oṣadhīr apakrītāḥ sahīyasīr vīrudho yā abhiṣṭutāḥ
| apām sarasvatī jyeṣṭhā trāyantām asmākaṁ gām āsvām puruṣaṁ paśuṁ
z 1 z madhuman mūlaṁ madhumad agram āsām madhuman madhyaṁ
vīrudhām balena | madhumat parṇam madhumat puṣpaṁ āsām madhoḥ

sambhūtā amṛtasya bhakṣo ghṛtamad duhrate gopurogavam z 2 z yāvatiṣ
 kīyatīṣ cemāṣ pṛthivyām adhy oṣadhīḥ | tā nas sahasraparṇyo mṛtyor
 muñcantv añhasaḥ z 3 z vyāghro mañir vīrudhām trāyamāṇo 'bhiśastipāḥ
 | amīvās sarvā rakṣāṁsy apa hantv adhi dūram asmat z 4 z sinhasyeva
 stanathor oṣadhīnām agner iva vijanty ābhṛtābhyah | gavām yakṣmaṣ
 puruṣāṇām vīrudbhīr †janabhyo nāvya etu srotyāḥ z 5 z mumucānā oṣa-
 dhayo agner vāiśvānarād adhi | bhūmyām samtanvatīr ita yāsām rājā
 vanaspatiḥ z 6 z yās cāham veda vīrudho yās ca paśyāmi cakṣuṣā |
 ajñātā jānīmaṣ ca yā yāsu vidma ca sambhṛtam | sarvās samagrā oṣadhīr
 bodhantu vacaso mama z 7 z yā rohanty āṅgirasīṣ parvateṣu sameṣu ca |
 vīrudho viśvabheṣajīṣ tā naṣ payasvatīṣ śivā oṣadhīṣ santu śām hṛde z 8 z
 aśvattho darbho vīrudhām somo rājāmṛtaṁ haviḥ | vṛhiḥ yavaṣ ca
 bheṣajāu divas putrāv amartyāu z 9 z uj jihīdhve stanayaty abhikrandaty
 oṣadhīḥ | yadā vaṣ pṛśnimātaraṣ parjanyaṇo retasāvati z 10 z 2 z

St 1. Our pādas a and c are not in Ś; with a compare Ś. 8. 2. 15a.

St 2. In pāda d Ś has samṛbhaktā and in e has ghṛtam annam
 duhratām; ghṛtam annam is a better reading.

St 5. In Ś pāda a ends sam vijante; oṣadhīnām seems possible: at
 the beginning of d Ś has atinutto out of which the Ppp reading could
 have been corrupted.

St 7. Pādas ef are 19ab in Ś; pādas cd of Ś st. 19 are omitted here
 but do appear above as 12. 7cd in this book.

St 8. Pāda c has no parallel.

14

(Ś. 8. 7)

[f171a14] tasyāmṛtasyemaṁ balaṁ puruṣaṁ phalayā-[15]masi | atho
 kṛṇomi bheṣajam yathāśaṣ chatāyānā z 1 z arāho veda [16] vīrudham
 nakṛulo veda bheṣajīt. | gandharvās sarpā yā vidus tā ihā yaṁtv oṣa-
 [17]dhīḥ z 2 z yā suparṇāṅgirasīr divyā yā vaghaṭo viduḥ vayāṁsi hañ-
 [18]sā yā vidu yās ca sarve patantrīṇaḥ mṛgā yā vanīr oṣadhīṣ tāmām
 a-[19]vame huve z 3 z yāvatinām oṣadhīnām gāvaṣ pṛśnanty agnayoḥ
 yāva-[20]tīnām ajāvayaḥ tāvatī viśvabheṣajīr ā bharāmi tvām iti z 4 z
 [f171b] yāvatiṣu manuṣyā bheṣajam bhiṣajo viduḥ tāvatīṣ tubhyam
 ātrbhāṣ carma yaśchantv oṣa-[2]dhīḥ z 5 z puṣpavatīṣ prasumataṣ phalinīr
 aphaḷā uta | sam mātarāiva duhrām a-[3]s*ā ariṣṭatātaye z 6 z u tvā-
 hāriṣaṁ pañcaśalād u tvā daśaśalād uta | u-[4]tvā yamasya paḍbīsād
 oṣadhībhir apīparam. z 7 z 3 z

At the beginning of f171b3 the birch-bark is slightly broken: Bm
 has ssā.

Read: tasyāmṛtasyemaṁ balaṁ puruṣaṁ phalayāmasi | atho kṛṇomi

bheṣajam yathāsac chatahāyanaḥ z 1 z varāho veda vīrudham nakulo veda
bheṣajim | gandharvās sarpā yā vidus tā ihā yantv oṣadhīḥ z 2 z yāḥ
suparnā āṅgirasīr divyā yā vaghaṭo viduḥ | vayāṅsi haṅsā yā vidur yās ca
sarve patatṛiṇaḥ | mrgā yā vidur oṣadhīs tā asmā avase huve z 3 z yāva-
tīnām oṣadhīnām gāvaḥ prāśnanty aghnyā yāvatinām ajāvayaḥ | tāvatīr
viśvabheṣajīr ā bharāmi tvām abhi z 4 z yāvatiṣu manuṣyā bheṣajam bhi-
sajo viduḥ | tāvatīs tubhyam ābhṛtās śarma yacchantv oṣadhīḥ z 5 z puṣpa-
vatīḥ prasūmatīḥ phalinīr aphalā uta | saṁmātara iva duhrām asmā
ariṣṭatātaye z 6 z ut tvāhārṣam pañcaśalād ut tvā daśaśalād uta | ut tvā
yamasya paḍbīśād oṣadhībhir apīparam z 7 z 3 z

St. 1. In pāda b Ś has pāyayāmasi.

St 2. For pāda d Ś has what is given as 3f here and 24f in Ś; it is
our 12.10d above.

St 7. Pāda d has no parallel.

15

(Ś. 10. 4)

[f171b4] indrasya prathamo ra-[5]thamo ratho devānām aparo ratho
varuṇasya ṛtīya yik. ahīnām upamā ra-[6]thas sthānum ārarathā riṣat.
z 1 z darbhaś śocis tarūṇakam aśvasya vāraḥ puru-[7]ṣasya vāraḥ rathasya
bandhurv ahīnāsarasam viṣam vār id ugram z 2 z udaṅghako jyo-
[8]rmaṇya punar avravīt. z utplutam iva dāv ahīnām arasam viṣam vār
id ugram. z 3 z [9] ava śyetu parā jahi pūrveṇa cāpareṇa ca | utatplutam
iva dārv ahīnām arasam [10] viṣam vār id ugram z 4 z pāidvo hanti
kvaśarṣṇilam pāidvac cittram udāsitam pāi-[11]pāidvo rathavrikhā śiras
sa pivot prajākrum z 5 z pāidva pehi prathamo na tvā vaya-[12]m emasi |
ahīm syacāt patho vayam asmād vayam emasi z 6 z idam pāidva [13]
ajāyata idam asya parāyaṇam | imāty arvaraḥ parāhyagnayo vājīnīva-
[14]taḥ z 7 z saṁyatatam na vi śataratatā vāyātām nas sam yasat. | asmin
kṣetṛe dvā-[15]v ahī strī ca pumāsas thā ubhāv arasā z 8 z arasāsam
yāhavo ye ntī [16] ye ca dūrake ghanena hanvi vṛścikam aham daṇḍenā-
gataḥ z 9 z aghāsa-[17]yyedam bheṣajam ubhavo vṛścikasya ca indro
māhyam aghāyantam aham pāidvo aru-[18]ndhayat. z 10 z

Read: indrasya prathamo ratho devānām aparo ratho varuṇasya ṛtīya
it | ahīnām upamā rathas sthānum ārad athā riṣat z 1 z darbhaś śocis
tarūṇakam aśvasya vāraḥ puruṣasya vāraḥ | rathasya bandhuram ahīnām
arasam viṣam vār id ugram z 2 z udaṅghako nimajyonmajya punar
avravīt | udaplutam iva d rv ahīnām arasam viṣam vār id ugram z 3 z
ava śveta padā jahi pūrveṇa cāpareṇa ca | udaplutam iva dārv ahīnām
arasam viṣam vār id ugram z 4 z pāidvo hanti kvaśarṣṇilam pāidvas
śvitram utāsitam | pāidvo ratharvyās śiras sam bibheda prdākvāḥ z 5 z

pāidva prehi prathamō 'nu tvā vayam emasi | ahīn vy asyatāt patho-yena smā vayam emasi z 6 z idaṁ pāidvo ajāyatedam asya parāyaṇam | imāny arvataṣ padāhighnyo vājiniṇvataḥ z 7 z saṁyatam na vi ṣṭarad vyāttaṁ na saṁ yamat | asmin kṣetre dvāv ahī strī ca pumāns ca tā ubhāv arasā z 8 z arasāsa ihāhayo ye 'nti ye ca dūrake | ghanena hanmi vṛścikam ahīm daṇḍenāgatam z 9 z aghāśvasyedam bheṣajam ubhayor vṛścikasya ca | indro me 'him aghāyantam ahīm pāidvo arandhayat z 10 z 4 z

St 1. In pāda d Ś has athārṣat, from which the Ppp reading might easily have been corrupted.

St 2. The material of this and the next two stanzas varies in arrangement in Ś and Ppp.

St 3. In pāda a I have retained udaṅghako as a possible variant; it is no worse than the reading of Ś but may be a corruption of it.

St 6. The form of pāda d given above is that of Ś, but the ms gives a little warrant for reading 'va yaṁ smā vayam emasi.

16

(Ś. 10. 4)

[f171b18] pāidvasya matsahe vayam sthiraś ca sthiradhāmnāḥ ime paścāt pra-[19]dākavaṣ pradīcyutāsate z 1 z naṣṭāso naṣṭāhaviṣā hatā indreṇa [20] vajriṇā | jaghānendro jaghanimā vayam. z 2 z hatās tiraścīrāja-[21]yo nivīṣṭāsaṣ prdākavaḥ dravyaṁ kanikradam cittram darbheṣv asitaṁ jahi z [22] z 3 z z om kairātikā kumārikā sakhā khanatu bheṣajam. [f172a] hiraṇyebhir abhid girinām upa sāthiṣu z 4 z ayam agamn ivā bhiṣak prṣṇi-[2]hāparājitaḥ z 5 z sa vāi svajasya jambhanam ubhayor vṛścikasya ca | indro me [3] hin ajambhayaṁ mittraś ca varuṇaś ca vātāparjanyaḥ z 6 z pāidvo me hī-[4]n ajambhayaṁ pradākūṁś ca pradākavaḥ hatās thiraścārājīn kuśinnīlām naśo-naśīm. [5] z 7 z indra jaghāna prathamam janitāram ahe tava teṣām vas tṛhyamāṇā-[6]nām kasyatyēṣām asad ruṣā z 8 z saṁ hi śīrṣaṇy agrabhamśauṇjjaṣṭhīva karvaram | sindho-[7]r madhyaṁ paredya vy anijam ahe viṣam z 9 z ahīnām sarveṣām viraṁ parā vahanu sindhavaḥ [8] hatās tiraścārājayo nivīṣṭāsaṣ pradākavaḥ z 10 z 5 z

In f172a7 Bm has aher; it looks as if the writer of the birch-bark ms intended to write the same but the stroke for "r" is lacking.

Read: pāidvasya manmahe vayam sthiraśya sthiradhāmnāḥ | ime paścāt prdākavaṣ pradīdhyata āsate z 1 z naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā | jaghānendro jaghnimā vayam z 2 z hatās tiraścīrājayo nivīṣṭāsaṣ prdākavaḥ | dravyaṁ kanikradam śvitram darbheṣv asitaṁ jahi z 3 z kairātikā kumārikā sakhā khanatu bheṣajam | hiraṇyayibhir

abhrībhīr girīṇām upa sānuṣu z 4 z āyam agan yuvā bhiṣak pr̥snihāpa-
rājitaḥ | sa vāi svajasya jambhana ubhayaor vṛścikasya ca z 5 z indro me
hīn ajambhayan mitras ca varuṇas ca | vātāparjanyaobhā z 6 z pāidvo me
hīn ajambhayat pr̥dākūṇs ca pr̥dākvaḥ | hatās tiraścīrājīn kasarṇīlān
daśonāsīn z 7 z indra jaghāna prathamaṁ janitāram ahe tava | teṣāṁ
vas tr̥hyamāṇānām kas svit teṣāṁ asad rasaḥ z 8 z saṁ hi śīrṣāṇy
agrabhaṁ pāuñjīṣṭha iva karvaram | sindhor madhyaṁ paretya vy anijam
aher viṣam z 9 z ahīnām sarveṣāṁ viṣam parā vahantu sindhavaḥ | hatās
tiraścīrājayo niviṣṭāsaḥ pr̥dākavaḥ z 10 z 5 z

St 3. In pāda b niviṣṭāsaḥ, which is given also in 10d, may be accepted, but the meaning is not as good as that of Ś nipiṣṭāsaḥ. In c if dravyam in the sense of "tree-snake" is not acceptable we should read as in Ś, darviṁ kanikratam.

St 8. In pāda c vas makes a rather violent inconcinnity but seems possible.

17

(Ś. 10. 4)

[f172a8] oṣadhi-[9]nām ahaṁ vr̥ṇa ūrvarīr iva | sādhlāyā | nayāmy
arvatīr ivā | ahe nir āitu te viṣam [10] z 1 z yad agnāu sūrye viṣam
pr̥thivyām uṣadhīṣu yat. | kāṁdāviṣam kanikra-[11]dam nir āitv etu te
vahi z 2 z aṅgād aṅgāt pra cyāvaya hr̥dayo pari varjaya | [12] adhā
viṣasya yat tejo avācīnam dad etu te z 3 z agne tr̥yasva vipa-[13]dam
nayemaṁ punar dhehi jīvase jātavedaḥ | mā te heḍāṁsi duritāvagarma
ahi-[14]r vadhiḍ dviṣataḥ poruṣam naḥ ye agniḥ oṣadhi ahinām ye
abhrajā vidyutā [15] babhūvuḥ | tāsām jātāni bahudhā bahūni tebhyaḥ
sarvebhyo namasā vidhema z 5 z [16] tāudī nāmāsi kanyā ghr̥tāci nāma
vāsi | adhaspadena te pador ā dade [17] viśvadūṣaṇam z 6 z āre bhūd
viṣam aro viṣe viṣam aprayāg api | agnir he-[18]n ni dadhād viṣam
somo anṛṇāiḥ dviṣam ahīr amṛtaḥ z 7 z

In the right margin opposite line 9 is ri, probably correcting arvatīr iva to arvatīr.

In line 14 Bm has pāuruṣam.

Read: oṣadhīnām ahaṁ viṣam vr̥ṇa ūrvarīr iva sādhyā | nayāmy
arvatīr ivāhe nir āitu te viṣam z 1 z yad agnāu sūrye viṣam pr̥thivyām
oṣadhīṣu yat | kāṁdāviṣam kanaknakam nir āitv āitu te ahe z 2 z aṅgād-
aṅgāt pra cyāvaya hr̥dayam pari varjaya | adhā viṣasya yat tejo avācīnam
tad etu te z 3 z agne tr̥yasva dvipadam nayemaṁ punar dhehi jīvase
jātavedaḥ | mā te heḍāṁsi duritāva ganmāhir vadhiḍ dviṣataḥ puruṣam
naḥ z 4 z ye agniḥ oṣadhijā ahīnām ye abhrajā vidyuta ābabhūvuḥ |
teṣāṁ jātāni bahudhā bahūni tebhyaḥ sarpebhyo namasā vidhema z 5 z

tāudī nāmāsi kanyā ghṛtācī nāma vā asi | adhaspadena te pador ā dade
viṣadūṣaṇam z 6 z āre 'bhūd viṣam arāud viṣe viṣam aprāg api | agnir
aher nir adhād viṣam somo nir aṇayīd viṣam ahir amṛta z 7 z 6 z
anuvāka 3 z

St 4. There is no parallel for this stanza.

St 7. Ś has six pādas the last two of which read daṇṣṭāram anv agād
viṣam ahir amṛta.

18

(Ś. 8. 9)

[f172a18] kutas tāu jātāu [19] katamas so ardhaḥ kasmāl lokāt
katarasyāṣ prthivyāḥ vatso virājas sali-[20]lād ud itām dat tvā prschāmi
katarena drṣtvā yo krandayat sa-[21]lilām māhitvā yoni kṛtvā tyabhiḥjam
śayānam | vatsāṣ kāmadvugo virā-[f172b]jo ḍahā cakre tanvāṣ parāceḥ
yāni catvāri vṛhanti yeṣām caturthīnaktu vācam vrā-[2]hmenatu vidyāt
tapasā vipaścid yasminn ekam z 3 z vṛhataṣ pari sāmāni śaṣṭhaḥ [3]
pañcā nirmītāḥ vṛhad vṛhatyā nirmītam kuto tu vṛhatī mitāḥ z 4 z vṛhatī
[4] pari mātrāyā mātur mātrādhi nirmītā | māyā hi jajñe māyāyā māyā-
[5]yā mātālī pari z 5 z vāisvānarasya prathamopari dyāur yāvad rodasī ra-
[6]pabādhe hy agne | tataḥ śaṣṭhād āmīco yaṁtu stomā ud ito yaṁty abhi
śaṣṭham ahnaḥ | [7] z 6 z ṣaṇ ta prschāmi ṛṣayaṣ kaśyapedam tvam
yuktam yokṣam yogyam ca virāja-[9]m āhur vahmaṇaṣ pitram ton no vi
dhehi rutamdā sisibhyaḥ z 7 yām pracyutām a-[10]nu yajñas pracyuvanty
ūbhitiṣṭhamānā | tasyā vraje prasave kṣasejati sā [11] virāt. ṛṣayaṣ
param vyoman. z 8 z sa prāṇātu prāṇa prāṇati-[12]nām virāt surāt
tam abhy etu paścāt. z viśvam vibhīśantim adhirūpām virā-[13]jam
paśyanti tena tve paśyantenām. z 9 z ko virājo mithunatvam praveda ka
[14] rtūm kāu kalpam asyā | kim āna ko syā bahudhā vidugdhām ko syā
dhāmā-[15]ni katidhā vy āgniḥ z 10 z

The punctuation mark z is atop the 7 in the ms.

Read: kutas tāu jātāu katamas so ardhaḥ kasmāl lokāt katarasyāṣ
prthivyāḥ | vatsāu virājas salilād udāitām tāu tvā prschāmi katarena
drṣṭā z 1 z yo 'krandayat salilām mahitvā yonim kṛtvā tribhujam
śayānam | vatsaṣ kāmadvugo virājas sa guhā cakre tanvaṣ parācāḥ z 2 z
yāni catvāri vṛhanti yeṣām caturtham viyunakti vācam | vrahmāinad
vidyāt tapasā vipaścid yasminn ekam yujyate yasminn ekam z 3 z vṛhataṣ
pari sāmāni śaṣṭhāt pañcādhi nirmītā | vṛhad vṛhatyā nirmītam kuto
'dhi vṛhatī mitā z 4 z vṛhatī pari mātrāyā mātur mātrādhi nirmītā |
māyā hi jajñe māyāyā māyāyā mātālī pari z 5 z vāisvānarasya prati-
mopari dyāur yāvad rodasī vibabādhe agniḥ | tataḥ śaṣṭhād āmuto yanti
stomā ud ito yanty abhi śaṣṭham ahnaḥ z 6 z ṣaṭ tvā prschāma ṛṣayaṣ

kaśyapedaṁ tvaṁ yuktaṁ yuyukse yogaṁ ca | virājam āhur vrahmaṇaḥ
pitaraṁ tām no vi dhehy ṛtuthā sakhibhyaḥ z 7 z yāṁ pracyutām anu
yajjāḥ pracyuvanta upatiṣṭhanta upatiṣṭhamānām | tasyā vraje prasave
yakṣaṁ ejati sā virāḍ ṛṣayaḥ parame vyoman z 8 z sāprāṇāiti prāṇena
prāṇatīnām virāḍ svarājam abhy eti paścāt | viśvaṁ viśantīm abhirūpāṁ
virājam paśyanti tve na tve paśyanty enām z 9 z ko virājo mithunatvaṁ
pra veda ka ṛtūn ka u kalpam asyāḥ | kramān ko 'syābahudhā vidugdhān
ko asyā dhāmāni katidhā vyuṣṭiḥ z 10 z 1 z

St 9. Ś has mṛsantīm in c, and Ppp may have only a corruption.

19

(Ś. 8. 9)

[f172b14] *iyam eva sā yā prathamā vyośchat sā*-[15] *psv antaś carati
praviṣṭā | vadhūr jigāya navagaj jānitri mahātā* [16] *asyā mahimānaṁ
hantaḥ z 1 z śchandaṣpakṣe ṣusāhaṁ pepiśāne sa*-[17] *māni yonim anu
sañcarete | sūryapatnī sañcarati prajānati ketu*-[18] *matī ajare bhūrire-
tasā z 2 z ṛtasya panthām anu tīra mā*-[19] *hus tṛyo gharmaṁ anu reta
āguṣ prajāṁ ekā jatyaṭy ūrjam ekā rā*-[20] *ṣṭram ekā rakṣatuṁ deva-
yūnām z 3 z agniṣṭoma dhuryādhuryādhuryāsīd ya*-[f173a] *jñasya pakṣām
ṛṣayaḥ kalpayantaḥ gāyatrīm triṣṭubhaṁ jagatīm anuṣṭubhaṁ vṛha*-
[2] *darkīr yajamānāya svar ābharantā z 4 z pañca ṣṭir anu pañca dohā
[3] gā pañcanāmni ṛtavo nu pañca pañca diśaḥ pañcadaśena ktyaptās tā
ekamū*-[4] *rdhnīr abhi loka etā z 5 z ṣaḍ jātā bhūtā prathamajantasya
ṣaḍ u ssāmā*-[5] *ni ṣaḍaṁ vahanti | ṣaḍ yogaṁ śīrm ana sāmā ṣaḍ āhur
dyāvāprthivī śa*-[6] *d ūrvī z 6 z oṁ ṣaḍ āhuś śītām ṣaṇ māsa uṣnāmṛtaṁ
no vrūta yatamo ca* [7] *riktas sapta suparnāḥ kavayo niṣedu sapta-
śchandāṁsy anu sapta dikṣā z 7 z sapta ho*-[8] *mās samidho na sapta
vadhūn sapta ṛtavo nu sapta | sapta jyāyān puruhūtagāyaṁ* [9] *sapta
hotā ṛtuda yajanti tās sapta grddhrā iti yas suśravāhaṁ z aṣṭāu dhā*-
[10] *māni prathamajantasyāṣṭendra ṛtvijo dāivyā yāi z aṣṭayonir ajatar
aṣṭa*-[11] *putrā aṣṭamīm rātrim api havyam eti z 9 z itthaṁ śreyo manya-
mānettaṁ ā*-[12] *gaṁ yuṣmākāṁ sakhye aham asmi sevā | samānajanmā
kratur astu naś śivas sa* [13] *naḥ arvās saṁ carati prajānan. z 10 z*

In f172b20 Bm had rakṣatuṁ but the ṁ has been erased; in the same line it writes the syllables dhuryā only twice.

Read: *iyam eva sā yā prathamā vyūcchat sāpsv antaś carati praviṣṭā |
vadhūr jigāya navagaj janitri mahānto asyāṁ mahimāno antaḥ z 1 z
chandaṣpakṣe uśasā pepiśāne samāne yonim anu sañcarete | sūryapatnī
sañcaranti prajānati ketumatī ajare bhūriretasā z 2 z ṛtasya panthām
anu tīra āguṣ trayo gharmaṁ anu reta āguḥ | prajāṁ ekā jinvaty ūrjam*

ekā rāṣṭram ekā rakṣati devayūnām z 3 z agniṣomāv adadhād yā turīyāsīd
 yajñasya pakṣāv ṛṣayaḥ kalpayantaḥ | gāyatrīm triṣṭubhaṁ jagatīm anu-
 ṣṭubhaṁ vrhadarkīr yajamānāya svar ābharantaḥ z 4 z pañca vyuṣṭīr anu
 pañca dohā gām pañcanāmnīm ṛtavo 'nu pañca | pañca diśaḥ pañcadaśena
 klptās tā ekamūrdhnīr abhi lokam ekam z 5 z ṣaḍ jātā bhūtā prathamaja
 ṛtasya ṣaḍ u sāmāni ṣaḍahaṁ vahanti | ṣaḍyogaṁ śīram anu sāma-sāma
 ṣaḍ āhur dyāvapṛthivīḥ ṣaḍ ūrvīḥ z 6 z ṣaḍ āhuś śītān ṣaṇ māsa uṣṇān
 ṛtūn no bhūta yatamo 'tiriktaḥ | sapta suparṇāḥ kavayo ni ṣedus sapta
 chandānsy anu sapta dīkṣāḥ z 7 z sapta homāś samidho nu sapta madhūni
 sapta ṛtavo nu sapta | saptājyāni pari bhūtam āyan sapta hotā ṛtuthā
 yajanti tās saptagrādhṛā iti śusravāham z 8 z aṣṭa dhāmāni prathamajā
 ṛtasyaṣṭendra ṛtvijo dāivya ye | aṣṭayonir aditir aṣṭaputrāṣṭamīm rātrim
 abhi hvayam eti z 9 z itthaṁ śreyo manyamānedam āgamaṁ yuṣmākam
 sakhye aham asmi śevā | samānajanmā kratur asti nas śivas sa naḥ
 sarvās saṁ carati prajānan z 10 z 2 z

St 1. This appears also as Ś. 3.10.4, Paipp. 1.104.4, etc. The version here varies not much from that of Ś. 8.9.11.

St 2. All other texts have samānam in pāda b and perhaps the correction here might better have been that. In c no other text has °carantī.

Stanzas 19 and 20 as in Ś have been omitted in the Ppp version. Stanzas 1-5 are also in TS, MS, and KS.

20

(Ś. 8.9)

[f173a13] kevalī indrāya dadhur ye gr-[14]ṣṭi vaśe pīyūṣam pratha-
 mam duhānām | adhā talpaśaś catuś caturdhā devān manu-[15]ṣyān
 asurān atharṣin.¹ aṣṭendrasya ṣaḍ yamasya ṛṣiṇām sapta saptadhā | apo
 [16] manuṣyān oṣadhīs tāni pañcāni sejire z 2 z kṛ na gāuḥ ka yaka ṛṣiḥ
 ki-[17]m u sāma kṛ āśiṣaḥ yakṣmaṁ pṛthivyām ekavraj ekartuḥ katamo
 na śaḥ z 3 z [18] eko gāur ye ke ka ṛṣir ekaṁ sāmāikadhāśiṣaḥ yakṣmaṁ
 pṛthivyām ekavraj e-[19]kartuṁ nātiricyate z 4 z

Read: kevalindrāya duduhe hi grṣṭir vaśam pīyūṣam prathamam
 duhānā | athātarpayac caturaś caturdhā devān manuṣyān asurān atharṣin
 z 1 z aṣṭendrasya ṣaḍ yamasya ṛṣiṇām sapta saptadhā | apo manuṣyān
 oṣadhīs tān u pañcānu secire z 2 z ko nu gāuḥ ka ekaṛṣiḥ kim u sāma
 kṛ āśiṣaḥ | yakṣmaṁ pṛthivyām ekavṛd ekartuḥ katamo nu śaḥ z 3 z eko
 gāur eka ekaṛṣir ekaṁ sāmāikadhāśiṣaḥ | yakṣmaṁ pṛthivyām ekavṛd
 ekartur nāti ricyate z 4 z 3 z

21

(Ś. 11. 4)

[f173a19] *prāṇāya namo yasya sarvaśidaṁ vaśe | yo bhū-[20]tas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam. z namas te prāṇa krandāya nama-[f173b]s te stanayitnave | namas te stu vidvate namas te prāṇa varṣate z 2 z yat prāṇa ṛtā-[2]v āgate abhikrandantv oṣadhīḥ vra vīyamte garbhaṁ dadhate atho bahvīr vi jāyate | [3] yat prāṇa stanayitnunā abhikrandantv oṣadhīḥ sarvaṁ dadāt pramodante yada [4] kiṁ ca bhūmyām adhiḥ z 4 z yadā prāṇo abhyakrandīd varṣena stanayi-[5]tnunā | paśava prasyat pra modante maho vāi no bhaviṣyasi z 5 z abhīṣṭvā [6] oṣadhayaṣ prāṇena samavāciraṁ | āyur vāi na prācīcarat sarvān surabhīr a-[7]ka z 6 z namas te prāṇate namo stv apānate prācīnāya te namaḥ parā-[8]cīnāya te namas sarvasmāi ca idaṁ namaḥ z 7 z namas te stv āyate namo [9] stu parāyate namas te prāṇa tiṣṭhata āśināyota te namaḥ z 8 z yā te [10] prāṇa priyā tanū. yā te prāṇa preyaśi | athod bheṣajaṁ tava tasya no dhehi [11] jīvase z 9 z prāṇa prajānūpas te pitā putram iva priyaṁ prāṇo [12] ha sarvasyeśvaro yaś ca prāṇati yaś ca na z 10 z*

Read: *prāṇāya namo yasya sarvaṁ idaṁ vaśe | yo bhūtas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam z 1 z namas te prāṇa krandāya namas te stanayitnave | namas te 'stu vidyute namas te prāṇa varṣate z 2 z yat prāṇa ṛtāv āgate abhikrandaty oṣadhīḥ | pra vīyante garbhaṁ dadhate atho bahvīr vi jāyante z 3 z yat prāṇa stanayitnunābhikrandaty oṣadhīḥ | sarvaṁ tadā pra modate yad u kiṁ ca bhūmyām adhi z 4 z yadā prāṇo abhyakrandīd varṣena stanayitnunā | paśavas tat pra modante maho vāi no bhaviṣyati z 5 z abhivṛṣṭā oṣadhayaṣ prāṇena sam avādiran | āyur vāi naḥ prācīcaraḥ sarvā naḥ surabhīr akaḥ z 6 z namas te prāṇa prāṇate namo 'stv apānate | prācīnāya te namaḥ parācīnāya te namas sarvasmāi ta idaṁ namaḥ z 7 z namas te 'stv āyate namo 'stv parāyate | namas te prāṇa tiṣṭhata āśināyota te namaḥ z 8 z yā te prāṇa priyā tanūr yā te prāṇa preyaśi | atho yad bheṣajaṁ tava tasya no dhehi jīvase z 9 z prāṇaṣ prajā anūpāste pitā putram iva priyam | prāṇo ha sarvasyeśvaro yac ca prāṇati yac ca na z 10 z 4 z*

22

(Ś. 11. 4)

[f173b12] *prāṇo mṛtyuṣ prāṇo [13] amṛtaṁ prāṇaṁ devā upāśate | prāṇo ha satyavādinam uttamo lokā [14] dadhat. z 1 z prāṇo virāt prāṇo deṣṭrī prāṇo sarvaṁ upāśa-[15]te | prāṇo gñīś candramās sūryaṣ prāṇaṁ ākuṣ prajāpatim. z 2 z prā-[16]nāpāno vrīhyavāv anaḍvān prāṇa ucate |*

yeve ha prāṇāhito pāno [17] vṛhi ucyate z 3 z apānati prāṇati puruṣo garbhe antaḥ yā vā [18] tvaṁ prāṇa jinvaḥ sa damba vāyase tvat. z 4 z prāṇam āhur mātari-[19]śvāna vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samā-[f174a]tāḥ z 5 z atharvaṇīr āṅgirasīr devīr manuṣajās ca yās sarvās pra modantv oṣadhīḥ [2] yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣīd varṣeṇa pṛthivīr mahī | [3] oṣadhayaḥ pra modante tho ya kās ca vīrudhaḥ z 7 z yas te prāṇa idaṁ veda yasmiṁ-[4]ś cāsi pratiṣṭhitaḥ | yavā tasmāi bali harāmy amuṣmiṁ loka uttamam. z 8 z [5] yadā prāṇa baliṁ rucas tubhyaṁ sarvās prajā imāḥ sarve yasmāi baliṁ harāmyas tvā [6] śuśrāva śuśruvuḥ z 9 z antargarbhaś carati devatāsābhūto bhūtas sāu jāyate punaḥ [7] sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacībhiḥ z 10 z z

Over the first syllable on f174a is the correction tam.

Read: prāṇo mṛtyuḥ prāṇo amṛtaṁ prāṇaṁ devā upāsate | prāṇo ha satyavādinam uttame loka ā dadhat z 1 z prāṇo virāt prāṇo deṣṭrī prāṇaṁ sarvā upāsate | prāṇo 'gniś candramās sūryaḥ prāṇam āhuḥ prajā-patim z 2 z prāṇāpānāu vṛhiyavāu anaḍvān prāṇa ucyate | yave ha prāṇa āhito 'pāno vṛhir ucyate z 3 z apānati prāṇati puruṣo garbhe antaḥ | yaṁ vāi tvaṁ prāṇa jinvasi sa †damba vāyase tvat† z 4 z prāṇam āhur mātariśvānaṁ vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samāhitam z 5 z ātharvaṇīr āṅgirasīr devīr manuṣajās ca yāḥ | sarvās pra modantv oṣadhīr yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣīd varṣeṇa pṛthivīm mahīm | oṣadhayaḥ pra modante 'tho yaś kās ca vīrudhaḥ z 7 z yas te prāṇedaṁ veda yasmiṁś cāsi pratiṣṭhitaḥ | evā tasmāi baliṁ harān amuṣmiṁ loka uttame z 8 z yadā prāṇa baliḥṛtas tubhyaṁ sarvās prajā imāḥ | sarve asmāi baliṁ harān yas tvā śuśrāva śuśravāḥ z 9 z antargarbhaś carati devatāsv ābhūto bhūtas sa u jāyate punaḥ | sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacībhiḥ z 10 z 5 z

23

(Ś. 11. 4)

[174a8] ekaṁ pādāṁ notikhadati salilād asa utpapadam. imaṁ sa tam utkhide a-[9]hnāivācyanaḥ cyo na rātrīn nahasyāhnaś prajāñ tu ki cana z 1 z aṣṭācakram varta-[10]tekanemi sahasrākṣaraṁ pra mado ni paścāt. ardheni viśvaṁ bhuvanaṁ jajāna etasyā-[11]rdham kim u tasya ketuḥ z 2 z yo sya viśvajānmani īśi sarvasya ceṣṭitaḥ z [12] anyeṣu kṣipradhanvate tasmāi prāṇa namo stu te z 3 z yasya sarvajānmani īśe [14] viśvasya ceṣṭitaḥ atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 3 z ūrdhva-[15]s svapneṣu jāgara nanu triyaṁ gu nanupa padyate nas srptasya srpteṣv ana maścūva ka-[16]ś cana z 5 z prāṇa mā vat paryāvṛto

na ved anyo bhaviṣyasi | apām garbham i-[17]va jīvase prāṇa badhnāmi tvā mayi z anuvāka z 4 z

In the first line Bm has salilād aṁsa, and imam sat.

Read: ekaṁ pādāṁ notkhidati salilād dhaṁsa utpatan | yadi sa tam utkhiden nāivādyā na śvaḥ syān na rātrī nāhaḥ syān na prajñātaṁ tu kiṁ cana z 1 z aṣṭācakram vartata ekanemi sahasrākṣaraṁ pra puro ni paścāt | ardhena viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya ketuḥ z 2 z yo 'sya viśvajānmana īṣe sarvasya ceṣṭitaḥ | anyeṣu kṣipradhanvane tasmāi prāṇa namo 'stu z 3 z yo 'sya sarvajānmana īṣe viśvasya ceṣṭitaḥ | atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 4 z ūrdhvas svapneṣu jāgāra nanu tīryaṁ ni padyate | na suptam asya supteṣv anu śuśrāva kaś cana z 5 z prāṇa mā mat paryāvṛto na mad anyo bhaviṣyasi | apām garbham iva jīvase prāṇa badhnāmi tvā mayi z 6 z 6 z anuvākaḥ 4 z

24

(Ś. 9. 4)

[f174a16] sahasra-[17]s tveṣa ṛṣabhaṣ payasvān viśvārūpāṇi vakṣaṇāsi bibhrat. | bhadrāṁ dātre yaja-[18]mānāya sikṣaṁ bārhaspatya uṣiyas tamntum ātām. z 1 z apām yo agne [19] pratimā babhūva prabhus sarvasmāi prthivīmā devī | pitā vatsānām patir a-[20]ghnānām sahasre poṣe api naṣ kṛṇotu z 2 z pumān antarvā sthavira-[f174b]ṣ payasvān vasoḥ kabandham ṛṣavo pivanti | tvam indrāya vāithibhir devayānāir hu-[2]tam agnir vakatu jātavedaḥ z 3 z devānām bhāgam apānākeṣo pām rasi-[3]r oṣadhīnām ghṛtasya | somasya drapsur amṛṇīta śakro vṛhann adya ṛbha-vaś chari-[4]ram z 4 z pitā vatsānām patir aghnānām atho pitā mahataṁ gargarānām | va-[5]tsam jarāyuṣ pradadāṣ piyūṣāmuṣyā ghṛtaṁ tardasya reta z 5 z somasya pū***m *- [6]laśam bibharṣi tvaṣṭā rūpānām janitā paśūnām. śivas te śantu pradarmi** [7] ghasmaḥbhyam svadhite ścha yāsūn. z 6 z indrasya cojāu varunasya bā*** [8]śvinor aṁsāu marutām iyaṁ gaktam. vṛhaspati sambhṛtam etam āhuh ye dhī-[9]rāsaḥ kavayo maṇiṣiṇāḥ ājyam bibharti ghṛtam asya retas sahasrapoṣas ta-[10]na yajñabāhuh indrasya rūpaṁ vṛṣabho vasānas so smān devaś śivāitu dhattah | 8 || [11] devir viśaḥ payasvān ā tanūbhṛ tvām indram tvām sarasvantam āhuh saha-[12]sra sa ekamukhā dadāti yo vrāhmaṇa ṛṣabham ā juhōti z 9 z [13] vṛhaspatis savitā te mano dadhāu stvaṣṭur vāyoṣ pary ācamaha tābhṛtaḥ antari-[14]kṣe manasā tvā juhōmi vahiṣ te dyāvā-prthivī yabhūtām z 10 z

In the left margin of f174b is written pitā vatsānām gāvo vṛṣa-bharyārdhe āiṣānyām diśaḥ prakramatī japet.

Bm has the following readings: in f174a20 aghnyānam; 174b1

kabandha; 174b5 pūtam **: 174b6 pradarmīmi; 174b7 yojāu ° bāhūm; 174b8 vṛhaspatīm.

Read: sāhasras tveṣa ṛṣabhaṣ payasvān viśvā rūpāni vakṣaṇāsu bibhṛat | bhadraṁ dātṛe yajamānāya śikṣaṁ bārhaspatya usriyas tantum ātān z 1 z apāṁ yo agre pratimā babbhūva prabhūṣ sarvasmāi pṛthivīva devī | pitā vatsānām patir aghnyānām sāhasre poṣe api naṣ kṛṇotu z 2 z pumān antaryān sthaviraḥ payasvān vasoḥ kabandham ṛṣabho bibharti | tam indrāya pathibhir devayānair hutam agnir vahatu jātavedāḥ z 3 z devānām bhāga upanāha eṣo 'pām rasa oṣadhīnām ghṛtasya | somasya drapsam avṛṇīta śakro vṛhann adrir abhavad yac charīram z 4 z pitā vatsānām patir aghnyānām atho pitā mahatām gargarāṇām | vatso jarāyuṣ pratidhuk pīyūṣa āmikṣā ghṛtam tad v asya retaḥ z 5 z somasya pūtam kalāṣaṁ bibharṣi tvaṣṭā rūpānām janitā paśūnām | śivās te santu †pradarmī* *gh asmabhyaṁ svadhite yaccha yā amūḥ z 6 z indrasya cāujo varuṇasya bāhū aśvinor aṁsāu marutām iyaṁ kakut | vṛhaspatīm sambhṛtam etam āhur ye dhīrāsaḥ kavayo ye manīṣiṇāḥ z 7 z ājyaṁ bibharti ghṛtam asya retas sahasrapoṣas tam u yajñam āhuḥ | indrasya rūpām vṛṣabho vasānas so 'smān devās śiva etu dattaḥ z 8 z dāivir viśaḥ payasvān ā tanoṣi tvām indraṁ tvām sarasvantam āhuḥ | sahasraṁ sa ekamukhā dadāti yo vrāhmaṇa ṛṣabham ā juhoti z 9 z vṛhaspatis savitā te mano dadhāu tvaṣṭur vāyoṣ pary ātmā ta ābhṛtaḥ | antarikṣe manasā tvā juhomi barhiṣ te dyāvāpṛthivī abhūtām z 10 z

St 4. In this stanza some influence of YV texts is discerned.

St 5. In pāda.c pratidhuk (as in Ś) may not be what the Ppp had.

25

(Ś. 9. 4)

[f174b14] āindrīva deve-[15]ṣv eṣu goṣu yu vāvada | tasya ṛṣabhasyān-gāni vrahma saṁ stāutu bhadrayā z 1 z [16] pārśvayāstām anumatyā bhagasyāmastām anuvrajāu | aṣṭhivartāv avravān mr-[17]tyū masī kevalām iti z 2 z bhajad āsīd ādityānām śonīyās**m [18] vṛhaspate | puśchaṁ vātasya devasya tena yūnotv oṣadhīḥ z 3 z puro lāśi*- [19]saśaṁsasya somasya kalāśo dhrta | itthā udavruvaṁ pado yad ṛṣabham vika***** [20] z 4 z gudāgam sinivālyās sūryāyās tvacam avruvaṁ | devāt saṅgatya ya-[f175a]t sarvad ṛṣabham vikalpayam. z 5 z te kuṣṭhikās śaramāyī kūrmebhyo aditiś śa-[2]phām | un madhyam asya kiṭebhyaś śivaratrebhyo ādhārayam. z 6 z śṛṅgābhyām rakṣa riṣad rā-[3]tīm hanti cakṣuṣā | śṛṇotu bhadraṁ kurnābhyām gavām yaṣ patir agnayaḥ z 7 z saca-[4]yādām sejate nāinaṁ nṛṇvanty agnayaḥ jinvantu sarve taṁ devā yo vrāhmaṇa ṛṣabham ā-[5]juhoti z 8 z vrāhmaṇāya

vṛṣabham dattvā varyuṣ kṛvute manaṣ puṣṭim somaghnyāna sve [6]
goṣṭhe vi paśyatu gāvaḥ santu prajāḥ santu ratho stu tanūbaliṁ sarvaṁ
tad anumanyantām devā [7] *ṛṣabhadāyane z 9 z*

In the top margin of 175a is yū, seemingly to correct saramāyī.

Bm has the following readings: yāsam hahasate 174b17; yunotv 18; udadhruvam 19 and similarly in the next line; sarva 175a1; pasyatu 6.

Read: ya indra iva deveṣv eti goṣu vivāvadat | tasya ṛṣabhasyāṅgāni
 vrahmā saṁ stāutu bhadrāyā z 1 z pārśve āstām anumatyā bhagasyāstām
 anūvrjāu | aṣṭhivantāv avravīn mṛtyur mamāitāu kevalāv iti z 2 z bhasad
 āsīd ādityānām śroṇī āstām vṛhaspateḥ | pucchaṁ vātasya devasya tena
 dhūnotv oṣadhīḥ z 3 z kroḍa āsīj jāmiśaṁsasya somasya kalaśo dhṛtaḥ |
 utthātur avruvan pado yad ṛṣabham vy akalpayan z 4 z gudā āsan sinī-
 vālyās sūryāyās tvacam avruvan | devās saṅgatya yat sarvaṁ ṛṣabham
 vy akalpayan z 5 z te kuṣṭhikās saramāyāi kūrmebhyo adadhuś śāphān |
 ūbadhyam asya kīṭebhyaś †śivarātrebhyo adhārayan z 6 z śṛṅgābhyām
 rakṣa ṛṣad arātīn hanti cakṣuṣā | śṛṇoti bhadraṁ karṇābhyām gavām
 yaṣ patir aghnyaḥ z 7 z śatayājān sa yajate nānam ṛvanty agnyaḥ |
 jinvantī sarve taṁ devā yo vrāhmaṇa ṛṣabham ā juhoti z 8 z vrāhmaṇāya
 vṛṣabham dattvā variyaṣ kṛvute manaḥ | puṣṭim so aghnyānām sve goṣṭhe
 vi paśyatu z 9 z gāvaḥ santu prajāḥ santv atho 'stu tanūbalaṁ | sarvaṁ
 tad anu manyantām devā ṛṣabhadāyine z 10 z

St 6. The reading of the ms in pāda c seems wholly unsuitable here, and it could easily be a corruption of the reading of Ś adopted here.

St 8. In pāda b Ś has dunvanti, but Ppp may have a real variant.

26

(Ś. 9. 4)

[f175a7] *mayam pipānā indriyam gayām bibharti tejanīm | mayam*
dhe-[8] *nūm sudughām nityavatsām vaśam duhe vipacyatām puro divaḥ*
z 1 z piśaṅgarupo nabhaso [9] *rayothā indraś śuśmo viśvarūpo na āgam |*
prajāṁ asmabhyām dadhato rayīm ca dīrghāyutvā-[10] *ya śataśārādāya*
z 2 z etaṁ vo yuvānām pari dadhmo tra tena kṛḍantiś carati vaśān
[11] anu | mā no hiṁsiṣṭām januṣā sibhāgā rāyaś ca poṣair abhi nas
sacadhvaṁ z 3 z [12] upehopapapricuno smīn goṣṭhe upapṛncatu | upa
ṛṣabhasya yad reta upendra [13] *tava vīryam. z 4 z 3 z*

In the right margin opposite line 7 is rathīm indicated as a correction of gayām. Another close by looks like gram.

Bm has the following: dheum 8-9; piśaṅgartapo 9; upapṛncatu 12.

Read: ayam pipāna indriyam gayām bibharti tejanī | ayam dhenum
 sudughām nityavatsām vaśam duhe vipaścitaṁ puro divaḥ z 1 z piśaṅga-

rūpo nabhaso vayodhā āindras śuśmo viśvarūpo na āgan | prajāṃ asma-
bhyān dadhatu rayīm ca dīrghāyutvāya śatasāradāya z 2 z etān vo
yuvānān pari dadhmo 'tra tena kṛīdantīś carata vaśān anu | mā no
hiṃsiṣṭa januṣā subhāgā rayāś ca poṣāir abhi nas sacadhvam z 3 z upeho-
paparcanam asmin goṣṭha upa prīcatu | upa ṛṣabhasya yad reta upendra
tava vīryam z 4 z 3 z

St 1. In pāda d we might read vipaśyatām but this ms often has
vipaśyatām for vipaścittam.

St 2. Pādas cd here are entirely different from those in Ś; d is almost
identical with HG. 2. 10. 5c.

St 4. Pādas ab are rather closer to the version of RV. 6. 28. 8 than
to that of Ś.

27

(Ś. 8. 5)

[f175a13] *ayaṃ pratisaro maṇis sapatnahas suviraṣ pari*-[14]*māṇas*
sumaṅgalaḥ z 1 z ayaṃ maṇis sapatnahā suviraṣ sahasvān vājī [15]
sahamāna ugraḥ | pratyakṛtyā dūṣayann etu vīrā z anenendro maṇinā
vṛttram a-[16]*haṃn anenāsurāt parābhāvayar maṇiśi | anena dyāvā-*
prthivī ubhe ajaya-[17]*j janenājayat pradīśāś catasraḥ z 3 z yo srāktyo*
maṇiṣ prativardhatuma pra-[18]*tisarā ojasvān vimṛdho maṇis so smān*
yātu viśvataḥ z 4 z ud agni-[19]*r āha tad i soma āha vṛhaspatis savitā*
tad indrāḥ | te te devāṣ purohitā-[20]*ṣ praticīṣ kṛtyā pratisareṇa jantu*
z 5 z antar dadhe dyāvāprthivī u-[f175b]*tāhur uta sūryaṃ | utāivam*
vrahmaṇaspatim te te devāṣ purohitāṣ praticīṣ kṛtyā [2]*pratisareṇa*
jantu z 6 z ye srāgatiṃ maṇim janā vanmaṇi kṛṇvate | [3]*sūryo divam*
ivāruhya vi kṛtyā bādgate vaśi z 7 z svāgatena maṇina ṛ-[4]*śadena*
maṇiṣinā | ajīśaṃ sarvā prtanā vimṛdho harmi rakṣasā z 8 z [5]*yāṣ*
kṛtyāṅgirasi yāṣ kṛtyāsvarir uta | kṛtyā yāṣ svayamkṛtā yā taś cānye-
[6]*bhir ātā | ubhāirhas tāṣ parā yanti parāvatiṃ navatiṃ nāvvyāti z 9 z*
asmi-[7]*n maṇim varma badhnamtu tu devāḥ indro viṣṇus savitā rudro*
agniṣ prajāpatiḥ | [8]*parameṣṭhi virād vāiśvānara ṛṣayaś ca sarve*
z 1 z 4 z

In the right margin opposite 175a19 is *ut te de* correcting *te te devāṣ*.

Bm has *enanasū* in 175a16; *pātu* in 18; *ud i soma* 19; *viṣṭās* for *viṣṇus*
175b7.

Read: *ayaṃ pratisaro maṇir <vīro vīrāya badhyate |> sapatnahā sūra-*
viraṣ paripāṇas sumaṅgalaḥ z 1 z ayaṃ maṇis sapatnahā suviraṣ sahasvān
vājī sahamāna ugraḥ | pratyak kṛtyā dūṣayann etu vīraḥ z 2 z anenendro
maṇinā vṛtram ahann anenāsurān parābhāvayan maṇiśi | anena dyāvā-
prthivī ubhe ajayad anenājayat pradīśāś catasraḥ z 3 z ayaṃ srāktyo

maṇiṣ †prativardhatuma pratisaraḥ | ojasvān vimṛdho maṇiṣ so 'smān
pātu viśvataḥ z 4 z tad agnir āha tad u soma āha vṛhaspatis savitā tad
indraḥ | te te devāṣ purohitāṣ pratiṇiṣ kṛtyāḥ pratisareṇājantu z 5 z
antar dadhe dyāvapṛthivī utāhar uta sūryam | utāimaṁ vrahmaṇaspatiṁ
te te devāṣ purohitāṣ pratiṇiṣ kṛtyā pratisareṇājantu z 6 z ye srāktyaṁ
maṇiṁ janā varmāni kṛṇvate | sūryo divam ivāruhya vi kṛtyā bādhathe
vaśī z 7 z svāgatena maṇina ṛṣineva maṇiṣiṇā | ajāiṣaṁ sarvāḥ pṛtanā
vi mṛdho hanmi rakṣasaḥ z 8 z yāṣ kṛtyā āṅgirasir yāṣ kṛtyā āsurir uta |
kṛtyā yas svayamkṛtā yā u cānyeḥbhīr ābhṛtāḥ | ubhayāṣ tās parā yanti
parāvato navatiṁ nāvyaḥ ati z 9 z asmin maṇiṁ varma badhnantu devā
indro viṣṇus savitā rudro agniḥ | prajāpatiḥ parameṣṭhī virād vāiśvānara
ṛṣayaś ca sarve z 10 z 4 z

St 1. In supplying pāda b from Ś it might have been better to supply also the first word of c as in Ś, i. e. vīryavān.

St 4. To read prativartaḥ with Ś is the only suggestion I can offer. In c Ś has vāśī for maṇiṣ.

St 8. In pāda a svāgatena seems acceptable, but it looks much like a corruption of srāktyena, which Ś has.

28

(Ś. 8. 5)

[f175b8] *uttamo sy oṣadhī-[9]nām anadṛvān jagatām iva vyāghraś
śvāpadām iva yam iśchām āvadāma tiṁ [10] pratisyāśanam avruvan.
z 1 z sa yad vyāghro bhavaty atho siṁho atho vṛkā | sarvā [11] diśo vi
rājati yo bibharti imaṁ maṇiṁ z 2 z nāinā ghnanty apsaraso nā [12]
gandharvā na martyās sarvā diśo vi rājati yo bibharti maṇiṁ z 3 z
[13] kaśyapas tvām asṛjat kaśyapas tām samīraya | apivatsendro mānuṣe
bibhra-[14]t sāstvām śeṣiṇī jayat. z 4 z maṇiṁ sahasravīryaṁ varma
devā ardha-[15]dhnata | yas tvā kṛtyābhīr yas tvā dīkṣābhīr yajñāi
jighāṁsati z pratyā-[16]k tam indraṁ tam jahi vajreṇa śatparvanā |
5 z ayam ad vāiṣ prativarcaḥ | [17] sahasvān sañjayo maṇiṣ prajāṁ
dhanam ca rakṣa saṣ paripāṇas sumaṅgalaḥ z 6 z [18] asapatnam no
darād asapatnam na uttarā | indrā piśācam naṣ paścāj jyotiṣka-[19]raṣ
puras kṛdhi z 8 z āindrāgnaṁ varma bahulaṁ yad ugram viśve devā nāti
viddhanti [29] sarve tat te tannas trāyatām sarvato vṛhad āyusmān
jaradaṣṭir yathāsat. [f176a] ā tvā rakṣatu devamaṇir mahyā ariṣṭatātaye
| imam enyam avisaṁ viśvadhvaṁ tanūpānam [2] trivarātham ojaṣ z 9 z
asminn indro nī dadhātu nṛmaṇam devāsom abhisaṁ viśa-[3]dhvam. |
dīrghāyutvāya śataśaradāyāyusmān jaradaṣṭir yathāsaḥ z 10 z [4] indro
badhnātu ta maṇi jigivām aparājitas somapām abhayaṅkaro vṛṣāt. |
[5] sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z anu 5 z*

At the end of f175b16 Bm has *pratīrv*°; and f175b18-19 it has °*kara*.

Read: *uttamo 'si oṣadhīnām anadvān jagatām iva vyāghraś śvapadām iva | yam āicchamāvadāma taṁ pratispāśanam avruvan z 1 z sa id vyāghro bhavaty atho siṁho atho vṛṣā | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 2 z nāinaṁ ghnanty apsaraso na gandharvā na martyāḥ | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 3 z kṣāyapas tvām asṛjata kṣāyapas tvām samāirayat | abibhas tvendro mānuṣe bibhrat samśreṣiṇe 'jayat z 4 z maṇim sahasravīryam varma devā abadhnaṭa | yas tvā kṛtyābhir yas tvā dikṣābhir yajñāir jighāṁsati | pratyak tvam indra taṁ jahi vajreṇa śataparvaṇā z 5 z ayam id vāi prativartaḥ sahasvān sañjāyo maṇiḥ | prajāṁ dhanam ca rakṣat sa paripāṇas sumāṅgalaḥ z 6 z asa-patnam no 'dharād asapatnam na uttarād | indra piśācān nas paścāj jyotiṣkara puras kṛdhi z 7 z āindrāgnaṁ varma bahulaṁ yad ugram viśve devā nāti vidhyanti sarve | tat te tanvaṁ trāyatām sarvato vṛhad āyusmān jaradaṣṭir yathāsaḥ z 8 z ā tvā rakṣatu devamaṇir mahyā ariṣṭatātaye | imam tenyam abhisamviśadhvam tanūpānaṁ trivarūtham ojase z 9 z asminn indro ni dadhātu nṛṇam imaṁ devāso abhisamviśadhvam | dīrghāyutvāya śataśāradāyāyusmān jaradaṣṭir yathāsat z 10 z indro badhnātu te maṇim jigivān aparājitas somapā abhayaṅkaro vṛṣā | sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z 4 z anu 5 z*

St 1. In pāda d Ś has °*vidāma*, which is better than °*vadāma* if indeed the latter is acceptable.

St 4. Ś has six pādas in this stanza and four in the next.

St 6. In pāda c Ś has *rakṣatu* in place of *rakṣat sa* as given here.

St 9. In pāda c *enyam* could well be a corruption of *methim* as in Ś.

St 11. Pādas ab of Ś are omitted here.

29

(Ś. 8.8)

[f176a5] *indro manthatu [6] manthatā śakra śūraṣ purandaraḥ yathā hanāmma senām amitrāṇām sahasraśā z 1 z [7] pratirajjur badhnāmī pratiṁ senām kṛṇotu mām. | agniṁ dhūmam parā dhr̥ṣva ṛṣv ā [8] dadhatām bhayam. z 2 z puruṣān aman puruṣāvaṣ kṛṇotu hantya enām vadhako vadhāiḥ [9] kṣipraṁ śareva bhajyantām vṛhajjālena sañcitā z 3 z amūn āsvattha nimṇiḥ khā-[10]dāsūt khadirāciram. | tād it ta bhaṅgāiva bhajyantām vṛhajjālena sañcitā z 4 z [11] antarikṣam jālam āsij jaladaṇḍā diśo mahi tenābhidhāya menam andro [12] dasyūn upā-vapat. z 5 vṛha te jālam vṛhata indra śūras sahasrārghyasya śatavi-[13]ryasya tenā nyubja maghavann amitrām śasvatībhyah z 6 z vṛhan*

ta jālam vṛhata-[14]ś śasya rocanāvata | tenā śataṁ sahasram ayutaṁ jaghānendro dasyūvām avidhā-[15]ya senām z 7 z ayaṁ loko jālam āsīś chakrasya sahato mārān. | tenām i-[16]ndra jālena camasāmūn api dadhāmi sarvām. z 8 z [17] svedar ugrām vavartir ātriś cādapavācirām samaś candriś ca muhaś ca muha-[18]ś ca tenamon api dadhāmi sarvām. z mṛtyave amūm preśchāmi mṛtyupāsāir ameṣi-[19]tā mṛtyor ye khālā dūtā tebhya enām prṣṭha navāmi baddhām z 10 z

At the end of f176a7 Bm has *daṣv ā*; at the end of 8 *vadheḥ*; in 9 *sacitā z 3 z asūn*; at the beginning of 10 *dāsvat*; in 13 it seems to have *nyuḥbja*; in 16 it has *mahān* for *mārān* of the birchbark.

In the right margin opposite line 11 the ms has *mendro*.

Read: *indro manthatu manthitā śakraś sūraḥ puramdarah | yathā hanāma senām amitrāṇām sahasraśaḥ z 1 z pūtirajjur upadhmānī pūtim senām kṛnotv imām | agniṁ dhūmaṁ parādṛśya hṛtsv ā dadhatām bhayam z 2 z paruṣān amūn paruṣāhvaḥ kṛnotu hantya enān vadhako vadhāih | kṣipraṁ śara iva bhajyantām vṛhajjālena saṁcitāḥ z 3 z amūn āsvattha ni mṛṇi khādāmūn khadirāciram | tād it te bhaṅga iva bhajyantām vṛhajjālena saṁcitāḥ z 4 z antarikṣaṁ jālam āsij jāladanḍā diśo mahī | tenābhidhāya senām indro dasyūn apāvapat z 5 z vṛhat te jālam vṛhata indra sūra sahasrārghasya śatavīryasya | tenā nyubja maghavann amitrān śaśvatibhyah z 6 z vṛhat te jālam vṛhataś śakrasya rocanāvataḥ | tena śataṁ sahasram ayutaṁ jaghānendro dasyūnām abhidhāya senām z 7 z ayaṁ loko jālam āsīś chakrasya mahato mahān | tenāham indrajālena tamasāmūn abhi dadhāmi sarvān z 8 z sedir ugrā vivṛttir ātriś cādapavācirām | śramās tandriś ca mohaś ca tenāmūn abhi dadhāmi sarvān z 9 z mṛtyave amūn pra yacchāmi mṛtyupāsāir amī sitāḥ | mṛtyor ye 'ghalā dūtās tebhya enān prati nayāmi baddhān z 10 z 1 z*

St 4. Ś (in its 3c) has *tājad bhaṅga*; and for *d* has again its 4b (= our 3b).

St 6. This is Ś 7ab and a variant of 6cd.

St 9. At the end of pāda b Ppp probably intends the same as Ś, *cānapavācanā*.

30

(Ś. 8. 8)

[f176a19] *mṛtyudū-[f176b]tā amūm nayata yamūtā apobhataḥ parassahasra hanyantām trineśchvānām mṛtyum bhavasva z 11 z [2] sādhyāyakaṁ jāladanḍam ādityo yanty ojanasā | rudrā dvitīyaṁ vasavaḥ trītiya-[3]m ādityāir ekā udyatā z 2 z viśve devā upariṣṭhā upajantyo yanty ojasā | [4] madhyeni khananto yantu senām aṅgīraso vadhāih z 3 z*

vanaspatīn vānaspatyān o-[5]śadhīn avatu vīrudhaḥ dvipās catuṣpād
 dhṛṣṇāmi yathā senām amū hatām z 4 | [6] gandharvāpsaraso devā
 sarpān puṇyajanān pitṛn. | dṛṣṭān adhrṣṭā vṛṣṇyāmi [7] yathā senāsamū
 hatām z 5 z mṛtyor āyusmā padyantām kṣudhaṁ medhi vadham bhayaḥ
 [8] indrasyākṣamālābhyām sarva senām amū hatām. z 6 z mṛtyupāsā
 yama-[9]yuktā yā sā krami na mucyase | amuṣyā yāntu senāyā idam
 kūṭam sahasra-[10]śam. z 7 z gharṁas samiddho agnīnā ayaṁ homaḥ
 sahasraśaḥ bhagasya pr-[11]śnibāhuḥ sarva senāsamū hatām. z 8 z
 parājitā prabhṛasitāmītrāsi-[12]tā dhavatu vrahmaṇā | vṛhaspatiḥ pra-
 nūttānām sāmāṣām sobha kaś cana z 9 z [13] ava padyantām eṣām
 āyudhāni mā śiṣam pradadāmukham. [14] athāṣām bahu bibhyatām
 īṣavo ghnantu marmarī z 10 z sasenām kroṣa-[15]tām dyāvāpṛthivī ubhe
 | sam antarikṣam saha devatābhiḥ mā jñātāram mā [16] mā pradīṣṭhām
 idanta mitho bhi ghnānām upanti mṛtyum. z 11 z 2 z

In the left margin of f176b opposite lines 2 and 3 is vanaspate ṛcām.

Bm has vaspatyān in line 4; senāyā in 9; prśnirvāhuḥ and prabhṛsitā°
 in 11; vaś cana in 12.

Read: mṛtyudūtā amūn nayata yamadūtā apombhata | parassahasrā
 hanyantām tṛṇedhv enān matyām bhavasya z 1 z sādhyā ekām jāla-
 daṇḍam udyatya yanty ojasā | rudrā dvitīyām vasavaḥ tṛtīyam ādityāir
 eka udyataḥ z 2 z viśve devā upariṣṭhā ubjanto yantv ojasā | madhyena
 ghnanto yantu senām āngiraso vadhāiḥ z 3 z vanaspatīn vānaspatyān
 ośadhīr uta vīrudhaḥ | dvipāc catuṣpād īṣnāmi yathā senām amūm hatām
 z 4 z gandharvāpsaraso devān sarpān puṇyajanān pitṛn | dṛṣṭān adhrṣṭān
 īṣnāmi yathā senām amūm hata z 5 z mṛtyor oṣam ā padyantām kṣudhaṁ
 sedim vadham bhayam | indraś cākṣumālābhyām śarva senām amūm
 hatam z 6 z mṛtyupāsā ime yuktā yān ākramya na mucyase | amuṣyā
 hantu senāyā idam kūṭam sahasraśaḥ z 7 z gharṁas samiddho agnīnāyaṁ
 homaḥ sahasraśaḥ | bhavaś ca prśnibāhuś ca śarva senām amūm hatam
 z 8 z parājitāḥ pra trasatāmītrāḥ sitā dhāvata vrahmaṇā | vṛhaspati-
 pranūttānām māmāṣām moci kaś cana z 9 z ava padyantām eṣām
 āyudhāni mā śiṣam pratidhām īṣum | athāṣām bahu bibhyatām īṣavo
 ghnantu marmarī z 10 z sam enām kroṣatām dyāvāpṛthivī ubhe sam
 antarikṣam saha devatābhiḥ | mā jñātāram mā pratiṣṭhām vidanta mitho
 vighnānā upa yantu mṛtyum z 11 z 2 z

St 3. In pāda a ś has upariṣṭād.

St 4. In pāda d hatām seems acceptable; but in the next stanza a
 dual can hardly be accepted, and perhaps we should read hanan with ś,
 or read hantu.

St 6. In pāda c ś has °jālābhyām.

St 10. In pāda b ś has sakan, and it may be that we ought to read
 so here.

31

(Ś. 8.8)

[f176b16] *diśaś ca*-[17]*tasro śvataryo devarathasya puroḍāśaḥ śaphāntarikṣav udviḥ z 1 z dyāvā*-[18]*prthivī pakṣasī rītavo bhīśavo vān parirityam | ahorātre cakre māma ā*-[19]*rāt samvatsaro adhiṣṭhānam. z 3 z virāḍ iśāgnī rathamusam indras sam*-[20]*viṣṭhaś candramās sārathiḥ z 4 z yato jayeto vijāyasva jāyā sañjā*-[f177a]*ya svāhā z 5 z anu 3 z*

Bm has in line 17 *svataryo dāiva° puroḍadhāśaḥ*; and in f177a1 *anuvākaḥ 3*.

Read: *diśaś catasro 'śvataryo devarathasya puroḍāśaś śaphā antarikṣam uddhiḥ z 1 z dyāvāprthivī pakṣasī rītavo bhīśavo vāk parirathyam z 2 z ahorātre cakre māsa arās samvatsaro adhiṣṭhānam z 3 z virāḍ iśāgnī rathamukham indras savyaṣṭhāś candramās sārathiḥ z 4 z ito jayeto vi jayasva jaya sam jaya svāhā z 5 z 3 z*

32

(Ś. 9.1)

[f177a1] *divas prthivyāntarikṣāt samudrāgner vātām madhuka-*[2]*śā hi jajñe | tān cāhitthāmṛtaṁ vasānām r̥hibhiḥ pajāś pati randantu* [3] *sarvāḥ z 1 z paśyandasyāśvarataṁ prthivyāś prthañ naro bahudhā mīmāṁsamā*-[4]*nām | agner vātām madhukaśā hi jajñe marutām ugrā anapatiḥ z 2 z ma*-[5]*had viśvarūpaṁ payo syās samudrasyāntu tvā reta āruḥ etayāika madhukaśā ra*-[6]*rānās tat prāṇas tan mṛtaṁ diviṣṭham z 3 z mātādityānām dukitā vasūnām [7] prāṇas prajānām amṛtasya nābhiḥ hiraṇyavarṇā madhukaśā ghr̥tācī [8] mahad bhaś carati martyeṣu z 4 z madhoṣ kaśām ajanayanti devās tasyā garbho a*-[9]*vad viśvarūpaṁ taṁ jataṁ taruṇaṁ pivanti mātā sujātāu viśvā bhuvanābhi vaste z [10] z 5 z kas tāu pra veda kā u tū nābha yāv asyā stanāu sahasradhārāv akṣatāu | ū*-[11]*rja druhāte napasphurantāu z 6 z kas taṁ pra veda ka u tiṁ caketa yo syā hrada*-[12]*ś kalaśas somadhāno akṣataḥ vrahmā sumedhāso smin dedetā z 7 z | him̐kr̥va*-[13]*tī vr̥hati vayodhā uscāir ghoṣān abhi yāti yām vrātā | tr̥ṇi gharmām a*-[14]*bhivāvasanā mimātimāti māyūm payate payobhiḥ z 8 z yām ā*-[15]*minām upa mīdanty āpo yāni śākvarā mṛṣabhā yām svarājāḥ te varṣaya*-[16]*ntu te vr̥ṣā | yuṣmaṁ kṣapasi bhūmyām adhi | agner vātām madhukaśā hi jajajñe [17] marutām ugrā anapatiḥ z 10 z anu 4 z*

Bm has variants as follows: *śvaratvaṁ* in line 3; *viśvanūpaṁ* and

°syotta in 5; tar mṛtaṁ diviṣtaṁ in 6; māyaṁ in 14; and anuvākah in 17.

Read: divaṣ prthivyā antarikṣāt samudrād agner vātān madhukaśā hi jajñe | tāṁ cayitvāmṛtaṁ vaśānāṁ hrdbhiṣ prajāṣ prati nandantu sarvāḥ z 1 z paśyanty asyās caritaṁ prthivyāṣ prthañ naro bahudhā mīmāṁsa-mānāḥ | agner vātān madhukaśā hi jajñe marutāṁ ugrā naptiḥ z 2 z mahad viśvarūpaṁ payo 'syās samudrasyota tvā reta āhuḥ | yata āiti madhukaśā rarāṇā tat prāṇas tad amṛtaṁ nivīṣtaṁ z 3 z mātādityānāṁ duhitā vasūnāṁ prāṇas prajānāṁ amṛtasya nābhiḥ | hiranyavarṇā madhukaśā ghṛtāci mahad bhargas carati martyeṣu z 4 z madhoṣ kaśām ajanayanta devās tasyā garbho abhavad viśvarūpaḥ | taṁ jātāṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanābhi vaste z 5 z kas tāu pra veda ka u tāu jānāti yāv asyās stanāu sahasradhārāv akṣatāu | ūrjam duhāte 'napasphurantāu z 6 z kas taṁ pra veda ka u taṁ ciketa yo 'syā hṛdaṣ kalaśas somadhāno akṣataḥ | vrahmā sumedhās so 'smin madeta z 7 z hiṅkṛṇvati vṛhatī vayodhā uccāirghoṣān abhi yāti yā vratān | trīn gharmān abhi vāvaśānā mimāti māyūṁ payate payobhiḥ z 8 z yām āpīnām upa sīdanty āpo yām śakvarā vṛṣabhā yām svarājāḥ | te varṣanti te <varṣayanti tad vide kāmam ūrjam āpah z 9 z stanayitnus te vāk prajāpate> vṛṣā kṣipasi bhūmyām adhi | agner vātān madhukaśā hi jajñe marutāṁ ugrā naptiḥ z 10 z 4 z

St 6. In pāda a jānāti is reconstructed from nābha because I suppose that jā dropped out and bha was written for ti, a very easy confusion in Śarādā. Ś has jānāti.

St 8. The form of pāda b given above is the result of a very slight emendation, but there is no certainty that it is more original than the reading of Ś.

33

(Ś. 9. 1)

[f177a17] yathā somaṣ prātassavane a-[18]śvinor bhavatu priyaḥ yavā ma bibhavo varcārmanu dhrīyatām. z 1 z yathā [19] somo dvitīyasa-
vanam āindrāgnayor bhavati | āindrāgni varcaḥ z 2 z yathā [f177b]
somas tṛtīyamavana ṛtūnāṁ bhavatu priyaḥ yavā ma bibhavo varcār-
manu dhrīyatām [2] z 3 z madhu janiṣi manu mambikīyaḥ | pāyasvān
āgnāgāmanāṁ taṁ mā sām sṛ-[3]ja vārcasā z 4 z sām māgne vārcasā sṛja
sām prajāyā sam āyuṣā | vi-[4]dyūr me asya devā indro vīdyāt sahā
ṛṣibhiḥ z 5 z yādi giriṣya vi-[5]pāmcirviṣi z 6 z yathā madhu madhukṛtas
sambharanti sadhāv adhi | yavā [6] me śvinā balam ojaś ca priyatām.
z 7 z yathā makṣā mayuñjāṁ mayuṁ nyuṁ-[7]jam dakṣiṇām adhi z yavā
me āsvinā varcās tejas ca dhrīyatām z 8 z a-[8]śvinā sārāgheṇa mā

*madhuvān utarī śubhāmsvatī 1 yathā varcasvatīm vāca-[9]m ā vadāni
javañ anu z 9 z vṛṣā yuṣmañ kṣapasi bhūmyāñ divo madhoṣ ka-
[10]śayaṣ prthivīm anakṣi tāñ dātārañ paśava upa jīvanti | sarve tena
vo [11] śeṣam ūrjāñ bibharti z 10 z anu 5 z*

Bm has adhiḥ near the end of f177b5; and makṣa in line 6.

Read: *yathā somaṣ prātassavane aśvinor bhavati priyaḥ | evā me
aśvinā varca ātmani dhriyatām z 1 z yathā somo dvitīyasavana indrāgnyor
bhavati priyaḥ | evā ma indrāgnī varca ātmani dhriyatām z 2 z yathā
somas tṛtīyasavana ṛbhūnām bhavati priyaḥ | evā ma ṛbhavo varca
ātmani dhriyatām z 3 z madhu janīṣīya madhu †mambikīyaḥ | payasvān
agna āgamañ tañ mā sañ sṛja varcasā z 4 z sañ māgne varcasā sṛja
sañ prajāyā sañ āyusā | vidyur me asya devā indro vidyāt saha ṛṣibhiḥ
z 5 z yad giriṣu †vipāmcirviṣi z 6 z yathā madhu madhukṛtas sambharanti
madhāv adhi | evā me 'svinā balam ojaś ca dhriyatām z 7 z yathā makṣā
madhujañ madhu nyañjanti dakṣiṇām adhi | evā me aśvinā varcas tejaś
ca dhriyatām z 8 z aśvinā sārāgheṇa mā madhunāntaṁ śubhaspatī |
yathā varcasvatīm vācam ā vadāni janāñ anu z 9 z vṛṣā śuṣmañ kṣipasi
bhūmyāñ divo madhoṣ kaśayā prthivīm anakṣi | tāñ dātārañ paśava
upa jīvanti sarve tena vo śeṣam ūrjāñ bibharti z 10 z 5 z*

St 4. It is entirely possible that we should read with Ś vañsiṣīya for mambikīya.

St 6. Probably the first two pādas as in Ś were in the Ppp text, but the ms seems to offer no basis for a guess as to the rest. A parallel to this stanza occurs Ppp 2. 35. 3 and 8. 10. 4, but these vary only a little from the form as in Ś.

St 10. In pāda d dātārañ is bad grammatically and metrically, and probably we should delete it.

34

(Ś. 9. 1)

*[f177b11] prthivī daṇḍo antariksañ [12] garbho dyāuṣ kaśā vidyut
prakāmā madho | kaśā ci ghṛtāci [13] hiraṇyayo binduḥ z 2 z urvy asi
prahvo sy ambho si nabho si saho si [14] z 3 z ambho māñ kṛṇu nabho
māñ kṛṇu maho mā kṛṇu z 4 z samudro [15] sy akṣato aparimitā
sahasramanis sahasra māñ aśchatu z 5 z yo [16] vāi madhukaśāyās sapta
madhona veda sapta madhumatī. z 6 z madhuma-[17]ntaṁ lokañ
jayati imadhy asmāt tāriyañ bhavati z 7 z uj jidhraya stana-[18]yatnu
tat prajāpatir eva tat prajāpatyaṣ prātur bhavati z 8 z tasmāt prāci-
[19]nopavitas tiṣṭhet prajāpate nu mā vudhyasveti z 9 z anyenañ prajā-
[f179a]patir anu prajā vudhyante ya evaṁ veda z 10 z anuvā 6 z*

Bm has prakāśa in f177b12.

The ms has no folio numbered 178, but the text is continuous.

Read: prthivī daṇḍo antarikṣaṁ garbho dyāuṣ kaśā vidyut prakāśaḥ
 z 1 z madhoḥ kaśā ca ghṛtācī hiranyayo binduḥ z 2 z urvy asi prakhyo
 'sy ambho 'si nabho 'si saho 'si z 3 z ambho mām kṛṇu nabho mām kṛṇu
 saho mā kṛṇu z 4 z samudro 'sy akṣato aparimitaḥ sahasramāṇis sahasraṁ
 mām ṛcchatu z 5 z yo vāi madhukaśāyās sapta madhūni veda sapta
 madhumatīn z 6 z madhumantaṁ lokaṁ jayati tīmadhy asmāt tarīyān
 bhavati z 7 z yad vīdhre stanayitnu tat prajāpātir eva prajābhyaḥ prādur
 bhavati z 8 z tasmāt prācīnopavītas tisthet prajāpāte 'nu me budhyasveti
 z 9 z anv enaṁ prajāpātir anu prajā budhyante ya evaṁ veda z 10 z 6 z
 anu 6 z

35

(Ś. 10. 1)

[f179a1] yām kalpaya-[2]nti vahato vadhūm iva viśvarūpām hastakṛ-
 tām cikitsavaḥ | sārād etv apu-[3]narādāsa enām z 1 z śīrṣaṇvaṇīm num-
 baṇīm karṇaṇīm kṛtām kṛtyākṛtā [4] sambhṛtām viśvarūpām pratyak
 prati pra hiṇmasi ṛścakāra tam ṛschatu z 2 z [5] śūdrakṛtā rājākṛtī kṛtā
 vrahmabhiḥ kṛtā jāyā patyā nutve ca kartāraṁ bandu-[6]m ṛschatu z 3 z
 anayāham oṣadhye ity ekā z 4 z kṛtyās santu kṛtyākṛ-[7]te śapathyaś
 śapathyaṁvine | pratyak prati pra vartaya yaś cakāra tam ṛschatu z 5 z
 [8] pratīcīrāṅgirasō dhyakṣo naṣ purohitā praticiṣ kṛtyākṛtyām udāyyaṁ
 tam kṛ-[9]tye abhi nī nī vartasva māmād aścho anāgamaḥ z 7 z yas ta
 puruṣa sannidhāu ra-[10]thasyeva datur dhīyaḥ tam gaścha tatra tenam
 ajñācas te añjanaḥ z 8 z yas tvā kṛ-[11]tyālebhīre vidvalā abhicārūṇaḥ
 vidmedaṁ kṛtyādūṣaṇaṁ prativaratta-[12]m apratisaraṁ tena tvā snapa-
 yāmasi z 9 z vidyurbhagāṁ prṣṇipathām mṛtava-[13]tsām upeyīmaḥ
 amāitu sarvaṁ natta pāpaṁ draviṇaṁ sopa tiṣṭhatu z 10 z

Bm has snupa° in line 12; and natu in 13.

In the right margin opposite line 1 is saṁ and just below it is śaṇu;
 opposite line 13 is ṣṭhantu.

Read: yām kalpayanti vahatāu vadhūm iva viśvarūpām hastakṛtām
 cikitsavaḥ | sārād etv apa nudāma enām z 1 z śīrṣaṇvatīm nasvatīm
 karṇinīm kṛtām kṛtyākṛtām sambhṛtām viśvarūpām | pratyak pratipra-
 hiṇmasi yaś cakāra tam ṛcchatu z 2 z śūdrakṛtā rājākṛtā strikṛtā vrahma-
 bhiḥ kṛtā | jāyā patyā nutteva kartāraṁ bandhum ṛcchatu z 3 z anayāham
 oṣadhyā sarvāḥ kṛtyā adoduṣam | yām kṣetre cakrur yām gobhyo yām vā
 te puruṣebhyaḥ z 4 z kṛtyās santu kṛtyākṛte śapathaś śapathiyate |
 pratyak pratipravartaya yas cakāra tam ṛcchatu z 5 z praticīna āṅgirasō
 'dhyakṣo naṣ purohitaḥ | praticiṣ kṛtyā akṛtyā-⟨mūn kṛtyākṛto jahi z 6 z
 yas tvovāca parehīti pratikulam⟩ udāpyam | tam kṛtye abhinivartasva
 māmān iccho anāgasah z 7 z yas te parūṇsi saṁdadhāu rathasyeva ṛbhur
 dhīyā | tam gaccha tatra te 'yanam ajñātas te 'yaṁ janaḥ z 8 z ye tvā

kṛtya ālebhire vidvalā abhicāriṇaḥ | vidmedaṁ kṛtyadūṣaṇaṁ prativartma
pratisaraṁ tena tvā snapayāmasi z 9 z yad durbhagāṁ prasnāpitāṁ
mṛtavatsāṁ upeyima | apāitu sarvaṁ nuttaṁ pāpaṁ draṇiṇaṁ mopa
tiṣṭhatu z 10 z 1 z

St 2. Ś has nominatives in pādas ab, and continues as in st 1: cd as here have appeared Ppp 7. 1. 5 (cf. Ś 5. 14. 9)

St 4. This stanza is given as it appears in Ppp 5. 24. 6.

St 9. In pāda a Ś has kṛtvālebhire; Ppp may have a real variant.

36

(Ś. 10. 1)

[f179a13] yat te [14] piturbhṛyo dadhatu yadde vā nāma jagruhuḥ
saṁdeśyāt sarvasmāt pādād imā mu-[15]ñcatu tvāuṣadhīḥ z 1 z devāi-
nasāt pitryāṁ nāmagrahāt saṁdevyād abhiniṣkṛtāḥ | [16] muñcantu tvā
vīrodho vīryeṇa vrahmaṇa ṛṣibhiḥ payasa ṛṣiṇāṁ z 2 z yathā [17]
vātasyāvayatu bhūmyā reṇum antariksās cābhraṁ | yavassat sarvaṁ
durbhūtaṁ vrahmanantva-[18]m upāyati z 3 z apa krāma nā dadhati
avinaddhād gardabhīva | kartūn ya-[19]kṣaḥ śveto nutvā vrahmaṇā
vīryātā z 4 z ayaṁ panthāpi nayāmi tvā [f179b] kṛtye śu hi tvāṁ prati
tvā prahīṇma tenābhyāhi tumjany anasvinīva vāhinī viśvarūpā [2]
kurūṇiṇi z 5 z parāgati jyotiṛ apathāṁ te arvāg anyatrāsmad enā kṛṇvaśva
[3] pareṇehi navati nāvyaṭi durgā mrotyā māghāniṣṭhāḥ pareṇahi z 6 z
[4] vāteva vṛkṣaṁ nṛmṇīhi pāde mā gām aśvaṁ puruṣaṇiṁ iśchipayeṣāṁ
| kartūn nirvarta-[5]yataḥ kṛtye aprajāstvēya bodhaya z 7 z yā te
cakrun barhiṣi yā śmaśāne [6] kṛtyāṁ kṣetre valagaṇ vā nī takṣṇaḥ
agnāu gātrā gārhapatyē bhaceruḥ purnāṁ santaṁ [7] dhīratarānākaṣaṇ
tam ite nāśayāmasi z 8 z upāharutam anuvuddhaṁ nīpā-[8]taṁ vāiraṇ
svāryaṁ navidāma kartṛn. tad eta yata āgaṁ tatṛāśvāiva vartatāṁ
hantu kr-[9]tyākṛtaḥ prajāṁ z 9 z svayaśābhavañcīto grhe vidma te kṛtye
nidhāḥ parūn-[10]ṣi z 1 z ut tiṣṭheva pariṭeto jñāte kim ekeṣasi | grīvās
te kṛtye pāde [11] cāpa kṛśchrāṇi nidravaḥ z 10 z

In the right margin of f179a opposite line 18 is rbhū correcting kartūn: in the top margin of f179b is ty, correcting tumjany.

In f179a14 Bm has pitur**bhṛyo; at first sight the birch-bark appears to intend the same but a crack in the bark causes the misleading appearance; other variants of Bm are vrahmaṇa° in f179a17; kṛtye śva and prahīṇma tenādhyāhitaṁ° in f179b1; kṛṇvaśva in 2; and tuceruḥ par° in 6.

Read: yat te pitrbhṛyo dadato yajñe vā nāma jagruhuḥ | saṁdeśyāt sarvasmāt pāsād imā muñcantu tvāuṣadhīḥ z 1 z devāinasāt pitryāṁ

nāmagrāhāt samdeśyād abhiniṣkṛtāt | muñcantu tvā vīrudho vīryeṇa
 vrahmaṇa ṛgbhiṣ payasa ṛṣiṇām z 2 z yathā vātaś cyāvayati bhūmyā
 reṇum antarikṣāc cābhram | evā mat sarvaṁ durbhūtaṁ vrahmanuttam
 apāyati z 3 z apa krāma nānadatī vinaddhā gardabhīva | kartṛṇ rakṣas-
 veto nuttā vrahmaṇā vīryāvata z 4 z ayaṁ panthāpi nayāmas tvā kṛtye
 prahitām prati tvā pra hiṇmaḥ | tenābhi yāhi bhañjaty anasvinīva vāhinī
 viśvarūpā kurūṇī z 5 z parāk te jyotir apatham te arvāg anyatrāsmad
 ayanā kṛṇuṣva | pareṇehi navatiṁ navya ati durgās srotayā mā ghāniṣṭhāṣ
 pareṇehi z 6 z vāta eva vṛkṣaṁ ni mṛṇīhi pādaya mā gām aśvaṁ puruṣam
 ucchiṣāiṣam | kartṛṇ nivṛtyetaḥ kṛtye aprajāstvēya bodhaya z 7 z yām ye
 cakrur barhiṣi yām śmaśāne kṛtyām kṣetre valagaṁ vā nicakḥnuḥ |
 agnāu vā tvā gārhapatyē bhiceruṣ pūrṇam santaṁ dhīratarā anāgasam
 tām ito nāśayāmasi z 8 z upāhṛtam anubuddham nipātaṁ vāiraṁ tsāry
 anv avidāma kartram | tad etu yata āgan tatrāśva iva vartatām hantu
 kṛtyakṛtaṣ prajām z 9 z svāyasābhavanti no gr̥he vidmā te kṛtye yatidhā
 parūṇṣi | ut tiṣṭhāiva parehito ‘jñāte kim ihekṣasi | grīvās te kṛtye pādau
 cāpi kartsyāmi nir drava z 10 z 2 z

St 5. It seems that anasvinī would be as good a formation as anasvatī;
 but only the latter is quotable.

St 8. In pāda c pūrṇam seems to be a real variant from pākam as in
 Ś. Pāda e is not in Ś.

The arrangement and numbering of the last stanza is open to some
 doubt, but what is given does least violence to what the ms presents.

37

(Ś. 10. 1)

[f179b11] indrāgnī enām vṛscatām gāuṣ pra-[12]jānām prajāpati
 somo rājādhipā mṛdatā e ṛtasya naṣ patayo mṛḥaya-[13]ntu z 1 z bhavās
 śarvās cobhayo mṛḥatā naḥ ity ekapadāḥ z 2 z bhavāśa-[14]rvāv asyatām
 pāpakṛtvane kṛtyākṛte va | duṣkṛte vidyutaṁ devaheti z 3 z [15] yady
 etad dvipade catuṣpade kṛtyākṛtā sambhṛtām viśvarūpām | śveto śtāpadi
 [16] bhūtvā punaṣ parehi duṣchune z 4 z abhyaktā gatās svayamkṛtaḥ
 sarvaṁ bharaṇtī [17] duritam paraṁhi z jānīhi kṛtye kartāraṁ duhiteva
 pītaṁ svam. z 5 z pa-[18]de kṛtye mādhiṣṭho viddhasyeva padaṁ naya
 | mṛgasya mṛgayus tan naktāt kartum arha-[19]si z 6 z amartyo martyo
 svayamkṛtaṁ yaṁ cakārācītyā hastābhyām ātmane [20] vadham. z 7 z
 uta hantu pūrvyāśinaṁ patyārāyā paḍiṣvā | uto [f180a] pūrvasya nigh-
 nato vi yanty aparāṣ patiḥ z 8 z yataḥ dhr̥ṣṇu me vaco aparehyata-
 [2]thetaḥ yas tvā cakāra daṁ punaḥ z 9 z anāgohatyaṁ vāi bhīmaṁ
 kṛtye mā no [3] gām aśvaṁ puruṣam vadhīḥ z 10 z anuvā 3 z

Bm has goḥ in f179b11; parahi in 16; kartam in 18; and has changed its hantu to hartu in 20.

Read: indrāgnī enān vṛscatām yāu prajānām prajāpatī | somo rājā-
dhipā mṛditā ca ṛtasya naṣ patayo mṛdayantu z 1 z bhavaś śarvaś
cobhayāu mṛdatām naḥ z 2 z bhavāśarvāv asyatām pāpakṛtvane kṛtyākṛte
vā duṣkṛte vidyutaṁ devahetim z 3 z yady eyatha dvipadī catuṣpadī
kṛtyākṛtā sambhṛtā viśvarūpā | seto 'ṣṭāpadī bhūtvā punaṣ parehi
duccchune z 4 z abhyaktā gatā svayaṁkṛtā sarvaṁ bharantī duritaṁ
parehi | jānihi kṛtye kartāraṁ duhiteva pitaraṁ svam z 5 z parehi kṛtye
mā tiṣṭho viddhasyeva padaṁ naya | mṛgas sa mṛgayus tvaṁ na †ktāt
kartum arhasi z 6 z amartyo martyas svayaṁkṛtaṁ yac cakārācittiyā
hastābhyām ātmane 'vadhīm z 7 z uta hanti pūrvāsinaṁ pratyādāyāpara
iṣvā | uta pūrvasya nighnato vi hanty aparāṣ patiḥ z 8 z etad dhi śṛṇu
me vaco aparehi yata eyatha | yas tvā cakāra taṁ punaḥ z 9 z anāgohatyā
vāi bhīmā kṛtye mā no gām aśvaṁ puruṣaṁ vadhīḥ z 10 z 3 z

Stanzas 2 and 7 have no parallel.

38

(Ś. 10. 1)

[f180a3] *yatra yatrāsu nihatā tatas tvo-[4]tyāpayāmasi | parṇām
laghīyasi bhavā z 1 z yad astu tasamābhṛtā [5] jālenābhīyatā yūyam |
sarvās sallāṣeṣ kṛtyā punaṣ kṛtyā pra hiṇmāsi z 2 z [6] kṛtyākṛtaṁ
mūlakṛtaṁ apiniḥkāriṇi prajāṁ vṛṇihi kṛtye suśchiṣo [7] amuṁ kṛtyā-
kṛtaṁ jahi z 3 z yathā sūryas tapaso mucyate para rāṣṭraṁ jahā-[8]tv
aghasaś ca ketum yavāhaṁ sarvaṁ durbhūtaṁ hastīva rado duritaṁ
jahāsi z 4 z [9] z anu 4 z*

In the left margin and slightly below line 3 is tyāu, probably correcting tvo, the last syllable of line 3.

Read: yatra yatrāsi nihatā tatas tvotthāpayāmasi | parṇāl laghīyasi
bhava z 1 z yadi stha tamasābhṛtā jālenābhīhitā yūyam | sarvās saṁ-
lupyetaṣ kṛtyāḥ punaṣ kṛtyāḥ pra hiṇmāsi z 2 z kṛtyākṛtām mūlakṛtām
abhiṇiṣkariṇaḥ prajāṁ | mṛṇihi kṛtye mocchiṣo amuṁ kṛtyākṛtaṁ jahi
z 3 z yathā sūryas tamaso mucyate parā rātriṁ jahāty uṣasaś ca ketum |
evāhaṁ sarvaṁ durbhūtaṁ hastīva rajo duritaṁ jahāmi z 4 z 4 z

St 2. In pāda b °hitā is more apt in meaning and abhi+yam does not seem to be quotable.

St 4. As pāda d Ś has kartraṁ kṛtyākṛtā kṛtaṁ, and then hastīva°: it thus makes better sense.

[f180a9] upasitaṣ pratimothoparamitaṣ ca yaś śālāyā viśvavā-[10]rāyā
 te naddhān vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthi-
 [11]ś ca yas taḥ z vṛhaspatiṁ vahaṁ balaṁ vācā vi sraṁsiyāmi tat.
 z 2 z [12] ā yāmi saṁ vivarho granthi cakāra te dṛḍham parūṁṣi vidvām
 ya śaste-[13]vendreṇa vi cṛtāmasi z 3 z saṁdaṁśānām palidānām
 pariśvaṁcam-[14]nadasya ca | sarvā mānasya patni te naddhān vi
 śṛtāmasi z 4 z aṁśā-[15]nām te nāhavāmi prānāhasya tṛṇasya ca |
 pakṣānām viśvavāre ta na-[16]ddhān vi cṛtāmasi z 5 z yāni ca antaś
 cikyāny āmedho ntyāya kaṁ pra [17] ce tā vi cṛtāmasi | sarvā mānasya
 patnyā nu uddhyatā tatve bhava z 6 z [18] havirdhānam agniśālām
 patnīnām sadanaṁ sadas sa no devānām asi devi [19] śāle z 7 z yakṣmo-
 piśaṁ vitataṁ sahasrākṣaṁ viśuvati apinaddham a-[20]pihitāṁ vrah-
 maṇaś ca ṛtāmasi z 8 z yaś citrā prati gṛhṇātu tena ā-[21]śasitā tvam
 ubhāu mānasya patni tāu jīvatām jaradaṣṭi z 9 z amitrāi-[f180b]nam ā
 gaśchatām tridhā naddhāpiniṣṭhitā | tasyās te vi cṛtāsasy aṅgam aṅgam
 paru-[2]ś paruḥ z 1 z anu 5 z

In the bottom margin of f180a just below the end of the last line stands asitāi (correcting amitrāi) and below that is saṁ.

Bm has variants as follows; for the first word it has tapasitaṣ; it has patthamṣi for parūṁṣi in line 12; cyatāmasi and pallidānām in 13; viśuvati in 19; and gives correctly "10" at the end of the last stanza. Noteworthy is it that its reproduction of the end of f180a and the beginning of f180b is "amitrāi asitāi saṁ nam," i. e. it has taken a marginal correction into its text.

Read: upamitaṣ pratimito 'tho parimitaṣ ca yaḥ | śālāyā viśvavārāyās
 te naddhāni vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthiś ca
 yaś kṛtaḥ | vṛhaspatir ivāhaṁ balaṁ vācā vi sraṁsayāmi tat z 2 z ā yayāma
 saṁ babarha granthiś cakāra te dṛḍhān | parūṁṣi vidvān śastevendreṇa
 vi cṛtāmasi z 3 z saṁdaṁśānām paladānām pariśvañjalyasya ca | sarvā
 mānasya patnyā te naddhāni vi cṛtāmasi z 4 z vaṁśānām te nahanānām
 prānāhasya tṛṇasya ca | pakṣānām viśvavāre te naddhāni vi cṛtāmasi
 z 5 z yāny te antaś śikyāny ābedhū raṇyāya kaṁ | pra te tā vi cṛtāmasi
 sarvā mānasya patni na uddhitā tanve bhava z 6 z havirdhānam agniśālām
 patnīnām sadanaṁ sadaḥ | sado devānām asi devi śāle z 7 z akṣum opaśaṁ
 vitataṁ sahasrākṣaṁ viśuvati | apinaddham apihitāṁ vrahmaṇā vi
 cṛtāmasi z 8 z yaś ca tvā prati gṛhṇāti yena cāsi mitā tvam | ubhāu
 mānasya patni tāu jīvatām jaradaṣṭi z 9 z amutrāinam ā gacchatād dṛḍhā

naddhāpiniṣṭhitā | tasyās te vi cṛtāmasy aṅgam-aṅgam paruṣ-paruḥ z 10
z 5 z

St 1. In pāda c here te is an extra syllable, but it is not an extra in 4c and 5c.

40

(Ś. 9. 3)

[f180b2] agnim antas chādesi puruṣān paśubhis saha | [3] vijāvati
prajāvati vi ti pāsāns cṛtāmasi z 1 z ūrjasvatī ghṛtava-[4]tī prthivyām
nimitā mitāḥ viśvānaḥ bibhratī śālā mā hiṁsiṣ pagr-[5]bñataḥ z 2 z yas
tvā pūrvo nimasāya saṁjabhāra vānaspatīm | prajāye [6] cakre tvā śāle
paramāiṣṭhī prajāpatīḥ z 3 z namas tasyāi namo dātre śā-[7]śālāpataye
ca kṛṇmasi | namo agnaye pracarate puruṣāya ja [8] te namaḥ z 4 z
gobhyo aśvebhyo namo yaś chālāyām vijāyate | antar ā [9] dyām ca
prthivī ca yad vadas tenā śālām pratigrhṇāmi tāmā z 5 [10] yad
antarikṣam rajaso vimānam tat kṛṇu udaram śevalibhyah yaś chā-[11]lām
pratigrhṇāmi tasmāi z 6 z tṛṇāipāvṛtā paladām vasānā ra-[12]trīva śālā
jagato niveśinī | mitā prthivyām tiṣṭhasi ha-[13]stinīvi padvati z 7 z yā
dvipakṣā catuṣpakṣā ṣaṭpakṣā yā ni-[14]mīyate | aṣṭapakṣām daśapakṣām
śālā mānasva patnīm agnir ga-[15]rbha ivā se z iṭasya te vi cṛtāmāsim
apinadasapūrṇa-[16]vām varuṇena samupajitā mittraṣ prātar vyabhajatu
z 9 z ku-[17]lāye dhi kulāyām kośe kośas sam upajitāḥ tatra martyo vi
jāya-[18]te yasmād viśvaḥ prajāyase z 10 z anu 6 z

In the middle of line 15 the letters are somewhat defaced but they can be read.

Bm has seva··li° in line 10 but the birch-bark shows no lacuna: at the end of 11 Bm has rā°; in 14 cālā; in 15 iṭasyas te.

Read: agnim antas chādayasi puruṣān paśubhis saha | vijāvati prajā-
vati vi te pāsāns cṛtāmasi z 1 z ūrjasvatī ghṛtavatī prthivyām nimitā
mitā | viśvānaḥ bibhratī śāle mā hiṁsiṣ pratigrbñataḥ z 2 z yas tvā
pūrvo nimimāya saṁjabhāra vānaspatīm | prajāyāi cakre tvā śāle para-
meṣṭhī prajāpatīḥ z 3 z namas tasmāi namo dātre śālāpataye ca kṛṇmasi
| namo agnaye pracarate puruṣāya ca te namaḥ z 4 z gobhyo aśvebhyo
namo yac chālāyām vijāyate | antar ā dyām ca prthivīm ca yad vyacas
tena śālām prati grhṇāmi ta imām z 5 z yad antarikṣam rajaso vimānam
tat kṛṇva udaram śevadhibhyah | yac chālām prati grhṇāmi tasmāi z 6 z
tṛṇāir āvṛtā paladām vasānā rātrīva śālā jagato niveśanī | mitā prthivyām
tiṣṭhasi hastinīva padvati z 7 z yā dvipakṣā catuṣpakṣā ṣaṭpakṣā yā
nimīyate | aṣṭapakṣām daśapakṣām śālām mānasya patnīm agnir garbha
ivā śāye z 8 z iṭasya te vi cṛtāmy apinaddham aporṇuvan | varuṇena

samubjitām mitraṣ prātar vy ubjatu z 9 z kulāye 'dhi kulāyām koṣe koṣas samubjitah | tatra martyo vi jāyate yasmād viśvaṁ prajāyate z 10 z 6 z

St 5. Pādas ab as given here are 13ab in Ś, and cd here are 15 cd in Ś; our st 6 is 15cde in Ś. The omission of Ś 13cd may have been an oversight as suggested in WT, but the numbering of the stanzas, though not infallible, is against that.

41

(Ś. 9. 3)

[f180b18] catussraktīm parica-[19]krām kavibhin nasitā sitām |
viśvāna bibhratī śālām amr-[20]to sāumyām mataḥ z 1 z sā naṣ pāsān
prati mucu gurur bhāro [f181a] laghur bhavaḥ vadhūm iva tvāle yatra-
kāmaṁ bharāmāsi z 2 z imā āpaṣ pra ha-[2]rāmy akṣmyāyakṣmanāśinī |
gṛhān abhi pra sīdāsy amṛtena mahāgninā z 3 z [3] praticīm tvā praticīni
śāle prahim prahimsatīm | agnir himdad āpaś canta-[4]sya prathamō
bhā z 4 z svāhā devebhyas svāhebhyaś prācyā diśas śālāyāḥ [5] namo
mahimne z 5 z svāhā devebhyas svāhebhyaḥ dakṣiṇasyā diśas śā-[6]lāyā
namo mahimne z 6 z svāhā devebhyas svāhebhyaḥ prācyām diśas śā-
[7]lāyā namo mahimne z 7 z svāhā devebhyas svāhebhyaḥ dhruvāyā
diśas śālā-[8]yā namo mahimne z 8 z svāhā devebhyas svāhebhyaḥ dīr-
dhvāyā diśas śālā-[9]yā namo mahimne z 9 z svāhā devebhyas svāhebhyaḥ
diśo diśas śālāyā [11] namo mahimne z 11 z z anu 7 iti ṣaḍṛtasūktam.
z z

In the right margin of f181a opposite line 1 is saṁ correcting °kāmaṁ, opposite line 2 is sahā correcting mahāgninā, and opposite lines 6-8 is ṣaḍṛtusūktam. 1.

Bm has vibhratī in f180b19; sahāgninā in f181a2, and deve° in 4.

Read: catussraktīm paricakrām kavibhir nimitām mitām | viśvānnaṁ
bibhratīm śālām amṛtāu sāumyām mātāḥ z 1 z mā naṣ pāsān prati mucu
bhāro laghur bhavaḥ | vadhūm iva tvā śāle yatrakāmaṁ bharāmāsi z 2 z
imā āpaṣ pra harāmy ayakṣmā yakṣmanāśaniḥ | gṛhān abhi pra sīdāmy
amṛtena sahāgninā z 3 z praticīm tvā praticīnaś śāle prāimya ahiṁsatīm |
agnir hy antar āpaś ca ṛtasya prathamobhā z 4 z svāhā devebhyas svāhe-
bhyaḥ | prācyā diśas śālāyā namo mahimne z 5 z svāhā devebhyas svāhe-
bhyaḥ | dakṣiṇāyā diśas ° ° ° z 6 z svāhā devebhyas svāhebhyaḥ
| prācyā ° ° ° z 7 z svāhā devebhyas svāhebhyaḥ | udīcyā
° ° ° z 8 z svāhā devebhyas svāhebhyaḥ | dhruvāyā ° ° ° z 9 z
svāhā devebhyas svāhebhyaḥ | ūrdhvāyā ° ° ° z 10 z svāhā deve-
bhyas svāhebhyaḥ | diśo-diśas śālāyā namo mahimne z 11 z 7 z anu 7 z

St 1. For pādas cd Ś has indrāgnī rakṣatām śālām amṛtāu somyaṁ sadaḥ; our pāda c is a variant of Ś 16c. At the end mātāḥ gives a good meaning and the form seems to be possible; pātāḥ would also be possible.

St 4. The end of pāda d as given may not seem good: Ś has prathamā dvāḥ, and that might have been the reading of Ppp; or prathamā bhāḥ?

42

(Ś. 10.6)

[f181a11] oṁ rātrī-[12]yor bhrātṛvyasya druhāndo dviṣataś śiraḥ pra
vṛścāvinam ojasā z 1 z carma [13] mayyām ayaṁ maṇiḥ phālājātaḥ
kariṣyati | trpto manthena māgamad rathena saha [14] varcasā z 2 z ya
tvā śikvaḥ parāvadhit takṣa hastena vācyā | āpas tās tasmā-[15]j jīvalāḥ
punantu śucayaś śucim. z 3 z hiraṇyaśṛṅga yaṁ maṇir dvāhaṁ no va-
[16]svadātim śraddhām yajñam maho dadhati gr̥he vasati no tithiḥ z 4 z
tasmāi ghṛ-[17]taṁ surām madhv annam kṣadāmahe | sa naḥ piteva
putrebhyaś śrayaś śrayas cikitsatsu [18] devabhyo maṇir abhyaḥ 5 imam
badhnātu vṛhaspatir maṇim phālam ghṛtaścutam u-[19]graṁ khadīram
ojase | bhūyo bhūyasyaśchas tena tvaṁ dviṣato jahi z 6 z imam ba-
[20]dhnād vṛhaspatiḥ maṇi phālam ghṛtaścutam ugraṁ khadīram ojase
bhūyo bhūya-[f181b]ś casvas tenā z 7 z tvam agniḥ praty amuñcata ājyā
rasāya kaṁ so smā ājyaṁ duhe z 8 z [2] tvam indraḥ praty amuñcata
ojase vīryāya kaṁ so smāi balam id vāhe z 9 z tvam sū-[3]ryaḥ praty
amuñcata tenemā ajayadviṣas so smāi varca it. z 10 z anu 1 z

Bm has °vadhitvakṣā in f181a14; ugrām khadinam in 19; and amuñcyata in f181b1.

Read: arātīyor bhrātṛvyasya durhārdo dviṣataś śiraḥ | pra vṛścāmy
enad ojasā z 1 z varma mahyam ayaṁ maṇiḥ phālāj jātaḥ kariṣyati |
trpto manthena māgamad rasena saha varcasā z 2 z yat tvā śikvaḥ parā-
vadhit takṣa hastena vāśyā | āpas tvā tasmāj jīvalāḥ punantu śucayaś
śucim z 3 z hiraṇyaśṛṅgo 'yaṁ maṇir dadhan no vasv tadātim | śraddhām
yajñam maho dadhat gr̥he vasati no 'tithiḥ z 4 z tasmāi ghṛtaṁ surām
madhv annam annam kṣadāmahe | sa naḥ piteva putrebhyaś śrayaś-
śrayaś cikitsatu devebhyo maṇir etya z 5 z imam badhnād vṛhaspatir
maṇim phālam ghṛtaścutam ugraṁ khadīram ojase | bhūyo-bhūyaś śvaś-
śvas tena tvaṁ dviṣato jahi | tam agniḥ praty amuñcataājyāya rasāya kaṁ
so 'smā ājyaṁ duhe z 6 z imam badhnād ° ° ° jahi | tam indraḥ
praty amuñcata tenemā ajayad viśaḥ so 'smāi balam id duhe z 7 z imam
badhnād ° ° ° jahi | tam sūryaḥ praty amuñcata tenemā ajayad
viśaḥ so 'smāi varca id duhe z 8 z 1 z

St 4. Pāda b as here does not appear in Ś; it might be a gloss.

St 5. Between cikitsatu and devebhyo Ś has bhūyo-bhūyaḥ śvaḥ-śvo.

St 6. It will be seen that I have assumed a dittography in the ms in this stanza; what the ms gives as st 7 can hardly be anything but a repetition. The outcome of my arrangement is to reduce the number of stanzas to eight.

43

(Ś. 10. 6)

[f181b3] tvaṁ [4] somaḥ praty amuñcata draviṇāya rasāya kaṁ | so smāi mahit. z 1 z tvaṁ bibhraś candra-[5]mā maṇim asuraṇām puro jayad dānavānām hiranyayī so smāi teja id vahe [6] z 2 z tvaṁ rājā varuṇo maṇim praty amuñcata śambhuvam so smā rājyam duhe z 3 z [7] tvaṁ tvaṣṭā praty amuñcata prajābhyo vīryāya kaṁ so smāi rūpam id vahe z 4 z tenemā [8] maṇinā kṛṣim aśvām abhi rakṣatu | sa nigbhyaṁ payo duhe z 5 z imaṁ badhnātu [9] vṛhaspatir vātāya maṇim te vedam ajayat svat so smāi sūnṛtām duhe z 6 z [10] taṁ devā bibhrator maṇir yoṁ sadā dhāvarty akṣatās ābhyo maṁṛtaṁ duhe z 8 z tam ā-[11]po bibhratīr maṇi | yaṁ sarvām lokām nidhājayan so bhyo jitam id vahe z 9 z ta-[12]m imaṁ devatā maṇi tubhyo dadhatu bhartave sū te bhūtam id vahām | bhūyo bhūyasvasve-[13]na tvaṁ dviṣato jahi z 10 z

Bm has asuraṇām in line 5; id vadvahe in 7; sa nirambyā in 8.

Read: imaṁ badhnād vṛhaspatir maṇim phālaṁ ghṛtaścutam ugram khadiram ojase | bhūyo-bhūyaś śvaś-śvas tena tvaṁ dviṣato jahi | taṁ somaḥ praty amuñcata draviṇāya rasāya kaṁ | so 'smāi maha id duhe z 1 z imaṁ badhnād ° ° ° jahi | taṁ bibhrac candramā maṇim asuraṇām puro 'jayad dānavānām hiranyayī | so 'smāi teja id duhe z 2 z imaṁ badhnād vṛhaspatir vātāya maṇim āśave | taṁ rājā varuṇo maṇim praty amuñcata śambhuvam | so 'smāi rājyam id duhe bhūyo-bhūyaś śvaś-śvas tena tvaṁ dviṣato jahi z 3 z imaṁ badhnād ° ° ° āśave | taṁ tvaṣṭā praty amuñcata prajābhyo vīryāya kam | so 'smāi rūpam id duhe bhūyo-bhūyaś ° ° ° jahi z 4 z imaṁ badhnād ° ° ° āśave | tenemām maṇinā kṛṣim aśvināv abhi rakṣataḥ | sa bhiṣagbhyāṁ payo duhe bhūyo-bhūyaś ° ° ° jahi z 5 z imaṁ badhnād ° ° ° āśave | <taṁ bibhrat savitā maṇim> tenedam ajayat svaḥ | so 'smāi sūnṛtām duhe bhūyo-bhūyaś ° ° ° jahi z 6 z imaṁ badhnād ° ° ° āśave | taṁ devā bibhrato maṇim sadā dhāvanty akṣitah | sa ebhyo amṛtaṁ duhe bhūyo-bhūyaś ° ° ° jahi z 7 z imaṁ badhnād ° ° ° āśave | tam āpo bibhratīr maṇim sarvāṁ lokāṁ yudhājayan | sa ābhyo jitim id duhe bhūyo-bhūyas ° ° ° jahi z 9 z imaṁ badhnād vṛhaspatir vātāya maṇim āśave | tam imaṁ devatā maṇim tubhyaṁ dadhatu bhartave | asū te bhūtim id duhe bhūyo-bhūyaś śvaś-śvas tena tvaṁ dviṣato jahi z 9 z 2 z

The first two stanzas in this hymn are numbers 8 and 10 in Ś, where stanza 10 is the last one showing that particular symmetry which it exhibits. The symmetry of stanzas 3-9 here is based on the form of Ś stanzas 11-17 and indications in the stanzas which are numbered 6 and 8 in the ms. Stanza 4 has no parallel.

44

(Ś. 10. 6)

[f181b13] antardeśābadhnataḥ pradiśas tam a-[14]badhnataḥ prajā-
patissrṣṭo maṇi dviṣato so dharāṇ akaḥ z 1 z [15] ṛtavas tam abadhnataḥ
saṁvatsaras taṁ baddhvā sarvaṁ bhūtiṁ varājanti z 2 z ātharvāṇo [16]
badhnata ātharvāṇābadhnataḥ āṅgirastā taṁ baddhāṁmi dasyūnāṁ
vivaḍaḥ purāḥ z 3 z [17] tvaṁ dhātā prati muñcata subhūtāny akalpayat.
tena tvaṁ dviṣato jahi z 4 z i-[18]maṁ badhnātu vṛhaspatir devebhyo
amurakṣatiṁ sa tvāyaṁ maṇir āgamat saha gobhi-[19]r ajābhir anyena
prajāyā saha z 5 z agaman madhor ghṛtasya dhārayā kelāle-[20]na śrīyā
saha z 6 z imaṁ badhnātu vṛhaspatir devebhyo asurakṣatiṁ ayaṁ ma-
[f182a]ṇir āgamat ojasā tejasā mahā | sā bhūtyā draviṇena śrīyā saha
z 7 z ya-[2]sya lokā ime trayaḥ payo dugdham upāsate | sa tvāyaṁ abhi
rakṣatu maṇis śreṣṭhā-[3]ya mūrdhata z 8 z sa tvāyaṁ śatadakṣiṇo
maṇi śreṣṭhā ajinvatu yaṁ devāḥ [4] pitaro manuṣyā upajivantu sarvadā
z 9 z tasmāi tvā yajñavardhana maṇeḥ pra-[5]tyamucāṁ śivaṁ taṁ tvaṁ
śatadakṣiṇa maṇi maṇis śreṣṭhāya jinvataḥ z 10 z [6] anu 3 z

In the left margin of f181b opposite line 16 is dhnā correcting the first word of that line; and in the first part of the next line tya is written above prati.

Bm has in line 15 ṛtavas tum; in 16 baddhnāmi and vivaḍāḥ; in f182a1 sahasā; in 3 ajinvatta.

Read: antardeśā abadhnata pradiśas tam abadhnata | prajāpatissrṣṭo
maṇir dviṣatas so 'dharāṇ akaḥ z 1 z ṛtavas tam abadhnatārtavas tam
abadhnata | saṁvatsaras taṁ baddhvā sarvaṁ bhūtaṁ vi rājati z 2 z
ātharvāṇo 'badhnatātharvāṇā abadhnata | āṅgirasas taṁ badhnanti
dasyūnāṁ vidiḍaḥ purāḥ z 3 z taṁ dhātā praty amuñcata sa bhūtaṁ vy
akalpayat | tena tvaṁ dviṣato jahi z 4 z imaṁ badhnād vṛhaspatir deve-
bhyo asurakṣitim | sa tvāyaṁ maṇir āgamat saha gobhir ajāvibhir annena
prajāyā saha z 5 z imaṁ badhnād ° ° asurakṣitim | sa tvāyaṁ maṇir
āgaman madhor ghṛtasya dhārayā kilālana śrīyā saha z 6 z imaṁ badhnād
vṛhaspatir devebhyo asurakṣitim | sa tvāyaṁ maṇir āgamat ojasā tejasā
sahasā bhūtyā draviṇena śrīyā saha z 7 z yasya lokā ime trayaḥ payo
dugdham upāsate | sa tvāyaṁ abhi rakṣatu maṇis śreṣṭhāya mūrdhataḥ

z 8 z sa tvāyaṁ śatadakṣiṇo maṇiś śrāiṣṭhyāya jinvatu | yaṁ devāḥ pitaro
manuṣyā upajivantu sarvadā z 9 z tasmāi tvā yajñavardhana maṇe
pratyamucam śivam | taṁ tvāṁ śatadakṣiṇa maṇe śrāiṣṭhyāya jinvatāt
z 10 z 3 z

In order of stanzas this differs considerably from Ś and its stanzas
22, 24, 27 do not appear here.

St 2. Pāda b is restored from Ś st 18.

St 3. In pāda d Ś has bibhiduḥ, and the stanza varies much from
st 20 of Ś.

St 5. In this stanza and throughout the rest tvā appears in place of
mā of Ś.

45

(Ś. 10. 6)

[f182a6] *asapatnas sapatnahā sapatnān dviṣato me dharā akaḥ uttarān
dvi-[7]śatas tvā maṇiś kṛṇotu devajā z 1 z maṇiyaṁ sahasravīryaṁ
vrāhmaṇā te-[8]tejasā sahat prati muñcāmi te śivam. | sa tvāṁ abhi
rohatu devāiḥ phālāma-[9]ṇis saha z 2 z yathā bijam urvarāyaṁ gr̥ṣṭe
phālāna rohati | yavāsmi-[10]n prajā pašavoṇnam annaṁ vi rohatu
z 3 z etam idhmaṁ samābhṛtaṁ juṣāṇo agne-[11]ṣ prati harya homaṁ
tasmin vidhema sumatiṁ svasti cakṣuḥ prāṇaṁ prajāṁ pasūṇ jā-
[12]tavedasi vrahmaṇā z 4 z anu 4 z*

The ms has dṛ above °bhṛtaṁ in line 10.

Bm has vrāhmāṇā in line 7; it writes twice, with some errors, exactly
one line of the birch-bark text beginning tprati in 8 and ending saha
in 9; in 10-11 it has agne.

Read: *asapatnas sapatnahā sapatnān dviṣato te 'dharān akaḥ | uttarān
dviṣatas tvā maṇiś kṛṇotu devajāḥ z 1 z maṇiṁ sahasravīryaṁ vrahmaṇā
tejasā saha prati muñcāmi te śivam | sa tvāṁ abhi rohatu devāiḥ phāla-
maṇiś saha z 2 z yathā bijam urvarāyaṁ gr̥ṣṭe phālāna rohati | evāsmi
prajā pašavo 'nnam-annaṁ vi rohatu z 3 z etam idhmaṁ samābhṛtaṁ
juṣāṇo agne prati harya homaṁ | tasmin videma sumatiṁ svasti cakṣuḥ
prāṇaṁ prajāṁ pasūṇ jātavedasi vrahmaṇā z 4 z 4 z*

St 1. In pāda b I have emended to te because of the consistent use
of second person in other stanzas.

46

[f182a12] *kā cāsi kṣamā cāsi tasyās te [13] bhūtiṁ ca subhūtiṁ ceti
mukhe | tābhyāṁ te vidheyāṁ tābhyāṁ te namas tābhyāṁ no gaśchas
tā-[14]bhyaṁ no dhi vrūhi tābhyāṁ no bhi jagrahaḥ māteva putraṁ*

piteva sūtram ayaṁ te smi [15] tanvā mumugdhir grāhyā bandhebhyo vimadam na emam z 1 z bhūmīś cāsi bhūti-[16]ś cāsi tasyās te bhuvanam ca subhūtiś ca 2 z prthivī cāsi prthivyāi [17] cāsi tasyās te bhaviṣya cābhaviṣyas ca z 3 z kṣemyā cāsi kṣitiś cā-[18]si tasyās te kaṁ ca nākaṁ ca z 4 z dr̥dhā cāsi sudr̥dhā cāsi ta-[19]syās te svaś ca svargaś ca z 5 z amitīś cāsi nirrtīś cāsi tasyās te mittram ca [f182b] māittram ca z 6 z śatapṛsthā cāsi vadhūnvānā cāsi tasyās te vīmdaś ca vīmdamānam [2] ca z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś ca z 8 z [3] vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasuś ca z 9 z apsarāś cā-[4]si sadānvā cāsi tasyās te roha ca rohaś ca z 10 z anuvā 5 z

In 182a15 Bm has mumugdhi ° badhebhyo; in 182b4 it has te rohe.

Read: kā cāsi kṣamā cāsi tasyās te bhūtiś ca subhūtiś cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigrāho māteva putram piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z bhūmīś cāsi bhūtiś cāsi tasyās te bhuvanam ca subhūtiś cāiti ° ° enam z 2 z prthivī cāsi pārthivī cāsi tasyās te bhaviṣyac cābhaviṣyac cāiti ° ° enam z 3 z kṣemyā cāsi kṣitiś cāsi tasyās te kaṁ ca nākaṁ cāiti ° ° enam z 4 z dr̥dhā cāsi sudr̥dhā cāsi tasyās te svaś ca svargaś cāiti ° ° enam z 5 z amitīś cāsi nirrtīś cāsi tasyās te mittram ca māittram cāiti ° ° enam z 6 z śatapṛsthā cāsi vidhūnvānā cāsi tasyās te vīmdaś ca vīmdamānam cāiti ° ° enam z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś cāiti ° ° enam z 8 z vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasuś cāiti ° ° enam z 9 z apsarāś cāsi sadānvā cāsi tasyās te rohaś ca rohac cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigrāho māteva putram piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 5 z

The general arrangement here is clear enough but all details are not clear.

St 9. Perhaps we should read vapsas at the beginning, a word appearing only in RV 1. 181. 8. I make out no meaning for vapsā and vapsati.

[f182b4] rohinī [5] cāsi sarohinī cāsi tasyās te yaśchaś ca prayaśchaś ca z 1 z viśvabhṛś cāsi [6] viśvarūpā cāsi tasyās te ya dadaś ca pradadaś ca z 2 z girayantī cāsi [7] girigiri cāsi tasyās te vīmdaś ca savrīmdānam ca z 3 z garvī cāsi [9] gurvittiri cāsi tasyās te dohaś ca dohānam ca z 4 z ditiś cāsy aditi-[9]ś cāsi tasyās te payaś ca payasaś ca z 5 z jūrṇā cāsi jarayantī [10] cāsi tasyās te daksāś ca dakṣamānam ca z 6 z apratiṣṭhā cāsi prati-[11]ṣṭhitā cāsi tasyās ta ojaś ca tejaś ca z 7 z urvī cāsi pravravī

[12] *cāsi tasyās te sruvaś ca sruvasac ca z 8 z lokinī cāsi lo-*[13]*kakṛś cāsi tasyās te kurvaś ca saṃskurvāṇaṃ ca z 9 z nīcī tāsy uttānā* [14] *cāsi tasyās te svaṃ ca svāvaś ca z 10 z annu 6 z*

Bm has sruvasaś ca in line 12; °kakṛc in 13, and uttānā at the end of the same line; dā svāvaś ca in 14.

Read: rohiṇī cāsi surohiṇī cāsi tasyās te yacchaś ca prayacchaś cāiti mukhe | tābhyām te vidheyaṃ tābhyām te namaḥ | tābhyām no gacchas tābhyām no bhi jigraho māteva putraṃ piteva sūnum | ayaṃ te 'smi tanvaṃ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z viśvabhṛc cāsi viśvarūpā cāsi tasyās te dadac ca pradadac cāiti ° ° enam z 2 z girayantī cāsi girigiriś cāsi tasyās te vindac ca suvidānaṃ cāiti ° ° enam z 3 z gurvī cāsi gurutarā cāsi tasyās te dohaś ca dohanaṃ cāiti ° ° enam z 4 z ditiś cāsy aditiś cāsi tasyās te payaś ca payasaś cāiti ° ° enam z 5 z jūrṇā cāsi jarayantī cāsi tasyās te dakṣaś ca dakṣa-māṇaṃ cāiti ° ° enam z 6 z apratiṣṭhā cāsi pratiṣṭhitā cāsi tasyās ta ojaś ca tejaś cāiti ° ° enam z 7 z urvī cāsi pravavriś cāsi tasyās te sravaś ca sravathaś cāiti ° ° enam z 8 z lokinī cāsi lokakṛc cāsi tasyās te kurvac ca saṃskurvāṇaṃ cāiti ° ° enam z 9 z nīcī cāsy uttānā cāsi tasyās te svaṃ ca svāvaś cāiti mukhe | tābhyām te vidheyaṃ tābhyām te namaḥ | tābhyām no gacchas tābhyām no bhi jigraho māteva putraṃ piteva sūnum | ayaṃ te 'smi tanvaṃ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 6 z

St 3. I would regard girigiri as a derivative of second root gr.

St 8. Possibly vavri should be the first word.

St 10. If svāvas can be sva+avas it can stand; we might take it as neuter of su+avas, which has nominative masculine °vān in RV.

48

[f182b14] *prṣṇīś cāsi prṣatī*-[15]*ś cāsi tasyās te cānnaṃ cānnādyāṃ ca z 1 z sarā cāsi sarasvatī cāsi* [16] *tasyās te vrahma ca kṣattrāṃ ca z 2 z vasubhṛś cāsi vasumatī cāsi tasyā*-[17]*s te sūnṛtā cerāja z 3 z mahāś cāsi mahasvatīś cāsi tasyās te kā*-[18]*maś ceti tṛptīś ceti z 4 z sarvā cāsi sarvaṃ ca tedaṃ tasyās te viśvaṃ ca vi*-[19]*śve devā i mukhe z 5 z tābhyām te vidheyaṃ tābhyām te namas tābhyām no mṛ*-[20]*la tābhyām no dhi vrūhi tābhyām no bhi jigraha z 6 z mâte* [f183a] *māteva putraṃ piteva sūnum ayaṃ te smi tanvā mumugdhi grāhyā bandhebhyo vimadan na enam* [2] *z 7 z annu 8 z*

In the bottom margin of f182b toward the right is bhi jigraha 6 z mâte, and below that is jīrṇakte.

Read: prṣṇīś cāsi prṣatī cāsi tasyās te cānnaṃ cānnādyāṃ cāiti mukhe

| tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām
no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum |
ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam
z 1 z sarā cāsi sarasvatī cāsi tasyās te vrahma ca kṣatraṁ cāiti ° °
enam z 2 z vasubhr̥c cāsi vasumatī cāsi tasyās te sūnṛtā cerā cāiti ° °
enam z 3 z mahas cāsi mahasvatī cāsi tasyās te kāmas ca ṛptiś cāiti
° ° enam z 4 z sarvā cāsi sarvaṁ cāsīdaṁ tasyās te viśvaṁ ca viśve ca
devā yanti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām
no mṛḍa tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ
piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo
vimadan na enam z 5 z 7 z anu 8 z

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(Ś. 6. 114–117. 1)

[f183a2] yād devā devahēḷanaṁ devāsas cakṛmā vayāṁ āditya-[3]s
tāsmā no yūyām ṛtasyantenā muñcatā z 1 z ṛtasyantenādityā yadatrā
mu-[4]muñcateha na | yajñāi yajñamāhasas śikṣantu upārīma z 2 z
vedassvapā [5] yajamānās sruccājyena juhvataḥ akāmā viśve vo devās
śikṣanto nopa me-[6]śima z 3 z yad vidāṁso yadi vidvāsah enāsas cakṛmā
vayāṁ | tasmā-[7]n na hy amuñcata viśve devās sajoṣasā z 4 z yadi
jāgrad ṛjat svapaṁ ye-[8]nenasyo karaṁ bhūtiṁ mā tasmād bhavyaṁ
ca drupadād evi muñcatām z 5 z drupadād i-[9]va mumucānas sindhu
snātvā malād iva | pūtaṁ pavitreṇājyaṁ viśvān muñcatu māi-[10]nasah
z 6 z adyāsāṁ cakrun nikhananto agre kārṣivaruṇā navino nu vi-
[11]dyayā vāivasvatena rājana taj juhomy adhā yajñāi madhumān no
astu z 7 z [12] vāivasvataḥ kṛṇavad bheṣajāni madhubhāgo madhunā
saṁ srjāti | mātur yad e-[13]na iṣitaṁ na āgaṁ yad vā pitāparā yad vo
jihīle z 8 z yadadaṁ mātur ya-[14]dī vā pitun no bhrātas putrābhretaso
na āgaṁ | yāvanto ssat pitarah sajante [15] teṣāṁ sarveṣāṁ śivo stu
manyuh z 9 z apamṛtyum apratītaṁ yad asmīn a-[16]syena balinā
carāmi | idaṁ tad agne anṛṇo bhavāmi jīvan na ena prati [17] dadāmi
sarvaṁ z 10 z anu 1 z

In the left margin about opposite line 9 is *ve*, possibly to correct *viśvān* to *viśve*; above the first sign of *adyāsāṁ* in line 10 is a correction which looks like *bhya*.

Bm in line 10 has *cakrun* ni° *agne*; a later hand added the *r* to the doubled *n*.

Read: yad devā devaheḷanaṁ devāsas cakṛmā vayam | ādityās tasmān
no yūyam ṛtasyartena muñcata z 1 z ṛtasyārtenādityā yajatrā muñcateha
naḥ | yajñāir yad yajñavāhasas śikṣanta upārīma z 2 z medasvatā yaja-

mānās srućājyena juhvataḥ | akāmā viśve vo devās śikṣanto nopa śekima
 z 3 z yad vidvāṁso yad avidvāṁsa enāṁsi cakṛmā vayam | tasmān no hy
 amuñcata viśve devās sajośasaḥ z 4 z yadi jāgrad arjant svapann ena enasyo
 'karam | bhūtaṁ mā tasmād bhavyaṁ ca drupadād iva muñcatām z 5 z dru-
 padād iva mumucānas sindhāu snātvā malād iva | pūtaṁ pavitreṇevājyaṁ
 viśvān muñcantu māinasah z 6 z yady āmaṁ cakrur nikhananto agre
 kārṣiṇaḥ annavido na vidyayā | vāivasvate rājani taj juhomy atha
 yajñiyaṁ madhumad no astu z 7 z vāivasvataḥ kṛṇavad bheṣajāni madhu-
 bhāgo madhunā saṁ srjāti | mātur yad ena iṣitaṁ na āgan yad vā
 pitāparāddho jihīḍe z 8 z yadidaṁ mātur yadi vā pitur no bhrātuḥ putrāc
 cetasa ena āgan | yāvanto 'smān pitarah sajanthe teṣāṁ sarveṣāṁ śivo 'stu
 manyuḥ z 9 z apamityam apratitaṁ yad asmin yamasya yena balinā
 carāmi | idam tad agne anṛṇo bhavāmi jivann eva prati dadāmi sarvam
 z 10 z 1 z

St 2. In pāda c yad is supplied from Ś, tho vo as in TB. 2. 4. 4. 8
 would seem good.

St 5. In pāda a Ś has yadi for arjant.

St 6. In pāda b Ś has svinnah for sindhāu.

St 10. For this stanza we should compare particularly TA. 2. 3. 2
 and SMB. 2. 3. 20. In a asmin seems sure, and the form of d is pretty
 well assured by the form of the pāda in TA.

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(Ś. 6. 117. 2-120. 2)

[f183a17] ikāiva santaḥ prati dadhma etaj jivā [18] jivebhyo ni hrāma
 enat. apamṛtyu dhānyaṁ yaj jaghāsā agnir mā tasmā-[19]d anṛṇaṁ
 kṛṇotu z 1 z anṛṇāsmīn anṛṇāś parasmīns tṛtṛye [f183b] nāke anṛṇāś
 syāma | ye devayāmnā uta pitryānās sarvāṁ pathe anṛṇā adī-[2]pa
 z 2 z yad astābhyāṁ cakṛmā kilvitham akṣam aktam avilipsamānā |
 ugrampa-[3]śye ugrajitāu cad adyāpsarasām anu dattām ṛḍaṁ naḥ z 3 z
 ugrampaśye rāṣṭrabhṛta-[4]ś kilviṣaṁ yad akṣavṛttam anu dattan vas
 tat. nṛṇvāno nṛṇvā yad ayaśchamāno yamasya lo-[5]ke adhi yajjarāyut.
 z 4 z yasmāruṇi yasya jāyāṁ upāimeyaṁ yājamānāu a-[6]bhy emahe |
 vā te vājīn vājībhir mottarām adyeva patnī apsarasāpaditam. z 5 z [7]
 yad idāivyaṁn āham ṛṇaṁ kṛṇomy atām asminn agna uta saṁ gṛṇantu
 vāiśvānaro no dhīpā [8] no vasiṣṭha uruṁ nayātu sukṛtasya lokam.
 z 6 z vāiśvānaraḥ pāvayā naḥ pa-[9]vitṛāir yat saṁgalam avidhāvāmy
 āśān | anājānāṁ manasā yācamāno [10] yatra tvāinno pa diśchāmi
 z 7 z vāiśvānarāya prati vedayāmetad anṛṇaṁ [11] saṅgaro devatāsu |
 sa yatān pāsān vicṛtaṁ pra vedā adā pakvena saha sambha-[12]vema

z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitaram vā jihim-
[13]sima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir
mā-[14]tā aditin no janitram trātāntarikṣam abhiśastyā naḥ dyāun naḥ
pitā pitryāt sambha-[15]vāmi jahāmiṛtvā ma viśya lokām. z 10 z anu 2 z

Above the sā of jaghāsa in f183a18 the ms has mā; in the left margin of f183b about opposite line 15 is mi but what it corrects is not evident.

Bm has hrāsa in f183a18; pitṛnās sarvaṁ in f183b1; °mānāḥ in 2; °vṛttum in 4; moturām in 6; pavayā in 8; muñcata in 13; and dyaūr nnaḥ in 14 where a later hand has added the r to the double n.

Read: ihāiva santaḥ prati dadma etaj jīvā jīvebhyo ni harāma enat |
apamitya dhānyam vaj jaghasāgnir mā tasmād anṛnam kṛnotu z 1 z
anṛnā asminn anṛnās parasmīns tṛtiye nāke anṛnās syāma | ye devayānā
uta pitryānās sarvān patho anṛnā udīpsema z 2 z yad dhastābhyān
cakṛmā kilbiṣāṇy akṣāṇām aktam abhilipsamānāḥ | ugraṁpaśye ugrajitāu
tad adyāpsarasāv anu dattām ṛnam naḥ z 3 z ugraṁpaśye rāṣṭrabhṛt
kilbiṣāṇi yad akṣavṛttam anu dattām naḥ tat | ṛnān no naṛnam yad
yacchamāno yamasya loke adhirajjur āyat z 4 z yasmā ṛnam yasya jāyām
upāmi yaṁ yācamāno abhyemi devāḥ | te tvājīn vājibhir | mottarām mad
devapatnī apsarāsāv adhītam z 5 z yad adīvyann aham ṛnam kṛṇomy
adāsyann agna uta saṁgrṇāmi | vāiśvānaro no adhipā vasiṣṭha uruṁ
nayātu sukr̥tasya lokam z 6 z vāiśvānaraḥ pāvayān naḥ pavitrāir yat
saṁgaram abhidhāvāmy āsām | anājānan manasā yācamāno yat tatrāino
pa dhitsāmi z 7 z vāiśvānarāya prati vedayāmi tad anṛnam saṁgaro
devatāsu | sa etān pāsān vicṛtaṁ pra vedātha pakvena saha saṁ bhavema
z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitaram vā
jihimsima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir
mātāditir no janitram bhrātāntarikṣam abhiśastyā naḥ | dyāur naḥ pitā
pitryāc chaṁ bhavāti jānim ṛtvā mā tvīśya lokām | z 10 z 2 z

St 2. In pāda d udīpsema is mostly a guess; adhiyāma or atiyāma might be satisfactory.

St 3. Pāda b is doubtful if indeed possible.

St 5. Ś has vācam vadiṣur in c, and something like that is intended here.

[f183b15] yatrā suhānda-[16]s sukr̥to madanti vihāya rogam tanvas-
yāyā | āsruṇāṁgair haritās svarge yatrā [17] paśyema pitarāu ca putro
z 1 z viśāṇām pāsām uta vi śya tad yad yad uttamādha-[18]mā vāruṇā
ye | yad dāruṇā vadhrāme yaś ca rajjvā yad bhūmyāmi baddhase yaś ca
vā-[19]cā z 2 z udagātām bhagavatī vidṛtāu nāma tūrake prehāmṛtasya

yaścha-[20]taṁ prato baddhakamocanam. z 3 z vi jīṣva lokam kṛṇu
baddhām muñcāsi ba-[f184a]ddhakam | yonyā yavaṣ pracyuto garbhaṣ
prthak sarvām anu gaśchā z 4 z taṁ prajānan ity e-[2]kā z 5 z tadāṁ
tadatum aty eke carantu yeṣām dhattam ānam pitryeṇa | abandha eke
jana-[3]tuṣ prayaschām dattam te śikṣām ma svarga eṣām z 6 z anv
ārabhetām anu paṁ rabhetām e-[4]taṁ lokam śraddhadānā sṛjante |
vidvān pūrtaṁ praviṣṭam agnāu tasya guptaye | dampatī maṁ [5] śra-
yethām. z 7 z devāṣ pitaras pitaro devā yo ssi so ssi so yam asmi pra
[6] śajāmi śatajāmi mejate sya saṁ māiṣṇavastuṣṇoś śāntam z 8 z śivam
kr-[7]taṁ tasmān māvayam. z 9 z nāke rājām pratiṣṭhatu viddha
pūrtasya no rājām sa [8] deva sumanā bhava z 10 z anu 3 z

In the top margin of f184a is nā correcting prajānan.

Bm has udāgātām ° vidyatāu in f183b19; jīṣṭa in 20; tadattam in
f184a2; and devā pi° in 5.

Read: yatrā suhārdas sukṛto madanti vihāya rogam tanvas svāyāḥ |
aśloṇā aṅgair ahrutās svarge tatrā paśyema pitarāu ca putrān z 1 z
viṣāṇā pāsān uta vi śyadhy asmad ya uttamā adhamā vāruṇā ye | yad
dāruṇā badhyase yac ca rajjvā yad bhūmyām badhyase yac ca vācā z 2 z
udagātām bhagavatī vicrtāu nāma tārake | prehāmṛtasya yacchatām
prāitu baddhakamocanam z 3 z vi jihīṣva lokam kṛṇu baddhām muñcāsi
baddhakam | yonyā iva pracyuto garbhaṣ pathas sarvām anu gacchā z 4 z
taṁ prajānan prati grhṇāti vidvān vṛhaspatiḥ prathamajā ṛtasya |
asmābhir dattam jarasaṣ parastād acchinnaṁ tantum anu saṁ tarema
z 5 z tataṁ tantum aty eke tarantu yeṣām dattam āyanam pitryeṇa |
abandhv eke janantaṣ prayacchān dātum te śikṣān sa svarga eṣām z 6 z
anvārabhethām anusamrabhethām etaṁ lokam śraddadhānāḥ sajante |
yad vām pūrtaṁ praviṣṭam agnāu tasya guptaye dampatī samśrayethām
z 7 z devāṣ pitaras pitaro devā yo 'smi so 'smi so 'yam asmi z 8 z sa
pacāmi sa dadāmi sa yaje sa 'saṁ māiṣṇavastuṣṇoś śāntam śivam kṛtaṁ
tasmān māvayan z 9 z nāke rājasi prati tiṣṭha tatrāitat prati tiṣṭhatu |
tasya no rājan sa deva sumanā bhava z 10 z 3 z

St 1. In pāda c ahrutās is taken from Ś but haryatās might be
considered.

St 2. These pādas are Ś. 6. 121. 1ab and 2ab. In a Ś does not have
uta, and in c it has locatives.

St 3. For pādas ab cf. Ppp 1. 99. 2 and 3. 2. 4; Ś. 2. 8. 1 and 3. 7. 4.

St 5. This is given as it appears at Ppp 2. 60. 2, where stanza 1 is
Ś. 6. 122. 4.

St 6. In pāda c Ś has dadataḥ prayacchanto; dadataṣ might well be
restored here, but janantaṣ seems possible.

52

[f184a8] *apāsmād vrāhmaṇyaṁ sandhām apādhārām ni da-[9]dhmasi | indrāgnī nava svavedasāṁv arṇavād adhi muñcatām. z 1 z namas te vrā-[10]hmaṇā sandhe aparehyata etaḥ yo smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vi-[11]dhumadhyāṁ prasūryāḥ z 2 z apāram tvāhur arṇavam anuryājāhve viduḥ yas te vedo na [12] ramāsyāṁ mahat sāksād vedimukham. z 3 z tava niryāja tava te viduḥ indreṇa kli-[13]ptā yonin narako syā kulāyam. z 4 z mahām samudro rajaso visānas svargaṁ lo-[14]ke api naṣ kṛṇotu z 5 z*

Bm has *apāram* hur in line 11.

Read: *apāsmād vrāhmaṇyām sandhām apādhārām ni dadhmasi | indrāgnī viśvavedasāv arṇavād adhi muñcatām z 1 z namas te vrāhmaṇa-sandhe apare hy | etaḥ | yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vidhumadhyāṁ pra sūryāḥ z 2 z apāram tvāhur arṇavam | anur yājāhve | viduḥ | yas te | vedo naram | āsyāṁ mahat sāksād vedimukham z 3 z | tava niryāṇam tava te viduḥ | indreṇa kṛptā yonir narako 'syāḥ kulāyam z 4 z mahām samudro rajaso vimānas svarge loka api naṣ kṛṇotu z 5 z 4 z*

There are many uncertainties here. In stanza 2 perhaps we might read *atyetya*: and possibly the end of the stanza needs emendation. In stanza 3 it seems likely that *pāda b* should be the same as the second *pāda* of stanza 4, i. e. *niryāṇam* °; and one may suspect also that part of a *pāda* has been lost at the beginning of stanza 4, showing a parallelism with the *pāda* beginning *niryāṇam*.

53

(Ś. 11. 3)

[f184a14] *tasyodanasya vrhaspati śiro vrahma mukham sūryācandra-[15]masāv akṣāu | vrhadrathantare śrotre agnir āsyāṁ vidyuj jihvā maruto dantūṣ pavā-[16]naṣ prāṇaḥ oṣadhayo lomāni vanaspatayaṣ keśāṣ samudro sūtram āsvinā pra-[17]pade | caruṁ pañcabīlam ukhaṁ gharmam abhi yaṁ duhe | cakṣur musalaṁ kam ūlūkhalāṁ [18] sūrpam aditi sūrpagrāhī vāsomapāvinaḥ. | gāvās staṇḍūlāśvaṣ ka-[19]nā maṣakāṣ tuṣāṣ kham ut phalīkaraṇā śyāmam ayo lohitaṁ ayo syāṁ māṁsaṁ | [20] triṣu bhaṣmārjunam astir haritaṁ varṇaṣ puṣkalaṁ gandhaṣ phalaṣ pātram aṣṭārāu bā-[21]hū sphāmuṣa dā varatrā | yathānūkyāṁ yugāni catravaḥ rcaṁ ha-[f184b]stām abhiṣecanaṁ kulyopasecanam ārtavāṣ paktāro agniṣ prāṣitā vrāhmaṇaṣ prati-[2]grhyatā z 5 z*

In the right margin opposite line 15 is *pavamā*. Bm has made the same correction by inserting *mā* above the line.

Read: tasyāudanasya vṛhaspatīś śīro vrahma mukham z 1 z sūryā-candramasāv akṣyāu vṛhadrathantare śrotre z 2 z agnir āsyaṁ vidyuj jihvā z 3 z maruto dantāḥ pavamāṇaḥ prāṇaḥ z 4 z oṣadhayo lomāni vanaspatayaḥ keśāḥ z 5 z samudro mūtram aśvinā prapade z 6 z caruṁ pañcabilam ukhaṁ gharṁ bhīndhe z 7 z cakṣur musalaṁ kāma ulū-khalam z 8 z ditiś sūrpam aditiś sūrpagrāhī vāto apāvinak z 9 z gāvas taṇḍulā aśvāḥ kaṇā maśakāś tuṣāḥ z 10 z kham u phalīkaranāḥ z 11 z śyāmam ayo lohitaṁ ayo 'sya māṇsam z 12 z trapu bhasmārjunam asthi haritaṁ varṇaḥ puṣkalaṁ gandhaḥ z 13 z khalāḥ pātram aṣṭārāu bāhū z 14 z sphyaṁ aṁsāu gudā varatrāḥ z 15 z īśānūkyāṁ yugāni jatravaḥ z 16 z ṛtaṁ hastāv abhiṣecanaṁ kulyopasecanam z 17 z ārtavaḥ paktāro agniḥ prāśītā vrāhmaṇaḥ pratigrahītā z 18 z 5 z

This and the next five hymns present much the same material as in §. 11. 3, but with rather more variations in arrangement than in words. The division into stanzas is based largely on that in § in our first three hymns; in the others considerations of symmetry also helped to decide the arrangement.

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(§. 11. 3)

[f184b2] tasyōdanasya bhūmiḥ kumbhī dyāur apidhānaṁ śīro bhram uṣyā nihāro [3] vṛhad āyamano rathantara darvī diśaḥ pārśa sītā pārśavaḥ siktā upadhyāṁ va-[4]lalam upastaraṇam ahorātre vikramaṇe odanasya varṣaṁ prokṣaṇa marutaḥ paryaṁ-[5]dhati marutaḥ kiṣvad iva paridhayaḥ ṛcā kumbhī dhinīyate sārsvijyena preṣya-[6]te | vrāhmaṇā pratigṛhyate | etasyōdanasyāivaṁ mahimānaṁ vidyā nālpa-[7]yitu vrūyāṁ nānupasecaneti nāidaṁ ci gaṁ ceti yāvad datābhimanasyetva caṁ nā-[8]ti vade | odanena yajñavatas sarve lokāś samāpyā asmin samudro dyāur bhūmi-[9]s trayo varaparaṁ sruta z 6 z

In the top margin toward the right the ms has mūṣyā correcting bhram uṣyā of line 2; in the left margin opposite line 3 it has pārśve.

Bm has sārsvijyena in line 5.

Read: tasyāudanasya bhūmiḥ kumbhī dyāur apidhānam z 1 z śīro 'bhram uṣā nihāraḥ z 2 z vṛhad āyavanaṁ rathantaraṁ darvī z 3 z diśaḥ pārśve sītāś pārśavaḥ z 4 z siktā ubadhyaṁ valanam upastaraṇam z 5 z ahorātre vikramaṇe odanasya varṣaṁ prokṣaṇaṁ marutaḥ paridadhati z 6 z ṛmarutaḥ kiṣvadiṁ ṛ paridhayaḥ z 7 z ṛcā kumbhy adhinīyate sārsvijyena preṣyate vrahmaṇā pratigṛhyate z 8 z ya etasyāudanasyāiva mahimānaṁ vidyāt z 9 z nālpa iti vrūyān nānupasecana iti nedaṁ ca kiṁ ceti z 10 z yāvad datābhimanasyeta tan nātivadet z 11 z odanena yajñavatas sarve lokāś samāpyāḥ z 12 z asmin samudro dyāur bhūmiś trayo 'vara-param' śritāḥ z 13 z 6 z

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(Ś. 11. 3)

[f184b9] vrahmavādino vadanti pratyañcam odanañ prāśīḥ yas tvā-
 [10]m odana iti kasyenaśīrṣṇā prāśī yena mukhena prā yenañ akṣībhyāñ
 prā yenañ śro-[11]trābhyāñ prā yenañ āsyena prā yenañ jihvayā prā
 yenañ dantāiḥ pra yena prāñāi-[12]ḥ pra yenañ urasā prā yenañ vyacasā
 prā yenañ prṣṭhena prā yenañ udarena prā ye-[13]nañ vastinā prā
 yenañ ūrubhyāñ prā yenañ aṣṭhivadbhyāñ prā kamyenañ padbhyāñ
 pra kasyāñ enañ [14] pratiṣṭhāyāñ prāśīt. vrahmavādino vadanti pra-
 tyañcam odanañ prāśīḥ prācyāñ tvā-[15]m odanañ prāśīr yas tvāñ
 odana iti | kasyenañ hastābhyāñ prāśīt. z 7 z

The ms has in the left margin opposite line 12 vaca correcting vyacasā;
 and in line 14 an interlinear correction of prācyāñ to °cāñ.

Read: vrahmavādino vadanti pratyañcam odanañ prāśīḥ prācyāñ
 tvam odanañ prāśīḥ | yas tvāñ odana iti kasyāinañ śīrṣṇā prāśīḥ z 1 z
 vrahmavādino ° ° ° ° kasyāinañ mukhena prāśīḥ z 2 z vrahmavā-
 dino ° ° ° ° kasyāinañ akṣībhyāñ prāśīḥ z 3 z vrahmavādino
 ° ° ° ° kasyāinañ śrotrābhyāñ prāśīḥ z 4 z vrahmavādino
 ° ° ° ° kasyāinañ āsyena prāśīḥ z 5 z vrahmavādino ° ° ° °
 kasyāinañ prāñāiḥ prāśīḥ z 6 z vrahmavādino ° ° ° ° kasyāinañ
 urasā prāśīḥ z 7 z vrahmavādino ° ° ° ° kasyāinañ vyacasā
 prāśīḥ z 8 z vrahmavādino ° ° ° ° kasyāinañ prṣṭhena prāśīḥ
 z 9 z vrahmavādino ° ° ° ° kasyāinañ udarena prāśīḥ z 10 z
 vrahmavādino ° ° ° ° kasyāinañ vastinā prāśīḥ z 11 z vrahmavā-
 dino ° ° ° ° kasyāinañ ūrubhyāñ prāśīḥ z 12 z vrahmavādino
 ° ° ° ° kasyāinañ aṣṭhivadbhyāñ prāśīḥ z 13 z vrahmavādino
 ° ° ° ° kasyāinañ prapadbhyāñ prāśīḥ z 14 z vrahmavādino
 ° ° ° ° kasyāñ enañ pratiṣṭhāyāñ prāśīḥ z 15 z vrahmavādino
 vadanti pratyañcam odanañ prāśīḥ prācyāñ tvam odanañ prāśīḥ | yas
 tvāñ odana iti kasyāinañ hastābhyāñ prāśīḥ z 16 z 7 z

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(Ś. 11. 3)

[f184b15] tataś ce-[16]nañ anyena śīrṣā prāśīr yābhyāñ medam agre
 prāśnañ śīras tvāvapatiṣyatīty enañ āha | [17] tataś cedam annābhyāñ
 akṣībhyāñ prāśīr yābhyāñ medam agre prāśnañ | andho bhaviṣyasīty
 ena-[18]m āha tataś cedam annādyāñ śrotrābhyāñ prāśīr yābhyāñ
 medam agre prāśnañ badhiro bha-[19]viṣyasīty enañ āha tataś cedam
 annāñ dantāiḥ prāśīr yābhyāñ edas agre prāśīr yā-[20]bhyāñ medam

agre prāśnam prāṇas tvāśchasīty enam āha | tataś cedam anyena vyacasā
 [21] prāśir yābhyām eḍ agre prāśnam rājayakṣmas tvā haniṣyatīny
 enam āha | tataś ceda-[f185a]m anyena prṣṭhena prāśir yādyām edam
 agre prāśnam | vidyu tvā haniṣyatīty enam āha | tataś ce-[2]nam anyena
 udareṇa prāśir yādyām edam agre prāśnam ūrū tevaprṣchetety enam āha |
 tata-[3]ś cenam anyena vastinā prāśir yādyām edam agre prāśnam apsu
 mariṣyatīty enam āha | ta-[4]taś cenam anyena ūrubhyām prāśir yābhyām
 edam agre prāśnam varuṇas tvā śchasīty enam āha | [5] tataś cedam
 anyena aśnīvadbhyām prāśir yābhyām edam agre prāśnam śyāmo bhavi-
 ṣyasīty ena-[6]m āha | tataś cenam anyena padbhyām prāśir yābhyām
 edam agre prāśnam sarpaś tvā śchamī-[7]ty enam āha | tataś canam
 anyeno pratiṣṭhāyām prāśir yābhyām edam agre prāśnam | apra-
 [8]pratiṣṭhāno mariṣyasīty enam āha z tataś cenam anyena pratiṣṭhāyām
 prāśir yābhyā-[9]m idam agre prāśnam | vrāhmaṇo haniṣyasīty enam
 āha z 8 z

The ms has an interlinear correction urasā for vyacasā at the end of f184b20; in f185a5 the sign pra of prāśir looks more like rpra, but what appears to be a suprascript r is a mark added later to indicate long a; the same sort of mark is common in Bm.

Bm had yādyām in f185a2 and corrected it to yābhyām; in the next line it also has yābhyām; at the end of 5 it has enum, which may possibly be the reading of the birch-bark, though I think not.

Read: tataś cāinam anyena śīrṣṇā prāśir yena cedam agre prāśnan śīras te ava patiṣyatīty enam āha z 1 z tataś cāinam anyābhyām akṣī-
 bhyām prāśir yābhyām cedam agre prāśnan andho bhaviṣyasīty enam āha
 z 2 z tataś cāinam anyābhyām śrotrābhyām prāśir yābhyām cedam agre
 prāśnan badhiro bhaviṣyasīty enam āha z 3 z tataś cāinam anyāir dantāiṣ
 prāśir yāiś cedam agre prāśnan prāṇas tvā hāsyatīty enam āha z 4 z tataś
 cāinam anyena vyacasā prāśir yena cedam agre prāśnan rājayakṣmas tvā
 haniṣyatīty enam āha z 5 z tataś cāinam anyena prṣṭhena prāśir yena
 cedam agre prāśnan vidyut tvā haniṣyatīty enam āha z 6 z tataś cāinam
 anyenodareṇa prāśir yena cedam agre prāśnan ūrū te 'va patsyeta ity
 enam āha z 7 z tataś cāinam anyena vastinā prāśir yena cedam agre
 prāśnan apsu mariṣyasīty enam āha z 8 z tataś cāinam anyābhyām ūru-
 bhyām prāśir yābhyām cedam agre prāśnan varuṇas tvā chāsyatīty enam
 āha z 9 z tataś cāinam anyābhyām aśhīvadbhyām prāśir yābhyām cedam
 agre prāśnan srāmo bhaviṣyasīty enam āha z 10 z tataś cāinam anyā-
 bhyām padbhyām prāśir yābhyām cedam agre prāśnan sarpaś tvā chā-
 syatīty enam āha z 11 z tataś cāinam anyayā pratiṣṭhayā prāśir yayā cedam
 agre prāśnan apratiṣṭhāno mariṣyasīty enam āha z 12 z tataś cāinam
 anyasyām pratiṣṭhāyām prāśir yasyām cedam agre prāśnan vrāhmaṇam
 haniṣyasīty enam āha z 13 z 8 z

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(Ś. 11. 3)

[f185a9] tam ahaṁ na pratyāñcam na [10] parāñca nāham odanaṁ
na māham odanaṁ odane odanaṁ prāśīt. vṛhaspa-[11]tinā śīrṣṇā |
āśīhad vrahmaṇā mukhena | āśīt sūryāścandramasāu dyā [12] sakhībhyāṁ
āśīd rathantarābhyāṁ śrotrābhyāṁ āśīd agner āsyena | āśīd vidyutā
[13] jihvayā | āśīr manadbhir dantāiḥ āśīt sapta ṛṣibhiḥ prāñāiḥ āśīt
pr-[14]thivyorasā | āśīd antarikṣeṇa vyacasā āśīd yuvā prṣṭhena | āśīt
samu-[15]dreṇa vastinā āśīr mitrāvaruṇayor ūrubhyāṁ | āśīd ṛtasyāv
aṣṭhiva-[16]dbhyāṁ | āśīt savituḥ padbhyāṁ āśīt tasyāṁ pratiṣṭhāyāṁ
prāśīt. tam āhaṁ na pra-[17]tyāñcam na parāñcam nāham odanaṁ na
māham odanaḥ odane odanaṁ prāśīt sa-[18]tyasya hastābhyāṁ tena
prāśīṣus tena mā ruhotat tena ma jīgamaṁ yat tasmāṁ [19] vāi lokāṁ
lokās trayastriṁśataṁ prajāpatin nirmītaḥ yat trayastriṁśat prajāpa-
[20]tis praṣṭhāḥ puṇyalokāḥ te sya sarve abhicita viruddhā bhavanti ya
e-[f185b]vaṁ veda z 9 z

Near the beginning of line 14 the ms indicates by interlinear sign correction of āśīd to ācīd: toward the end of line 19 Bm has ya trayas°.

Read: tam ahaṁ na pratyāñcam na parāñcam nāham odanaṁ na māham
odano na vā odana odanaṁ prāśīt | vṛhaspatinā śīrṣṇāśīt z 1 z tam ahaṁ
° ° ° prāśīt | vrahmaṇā mukhenāśīt z 2 z tam ahaṁ ° ° °
prāśīt | sūryāścandramasābhyāṁ aksībhyāṁ āśīt z 3 z tam ahaṁ ° ° °
prāśīt | rathantarābhyāṁ śrotrābhyāṁ āśīt z 4 z tam ahaṁ ° ° °
prāśīt | agnīnāsyenāśīt z 5 z tam ahaṁ ° ° ° prāśīt | vidyutā jihva-
yāśīt z 6 z tam ahaṁ ° ° ° prāśīt | marudbhir dantāir āśīt z 7 z
tam ahaṁ ° ° ° prāśīt | saptaṛṣibhiḥ prāñāir āśīt z 8 z tam ahaṁ
° ° ° prāśīt | prthivyorasāśīt | z 9 z tam ahaṁ ° ° ° prāśīt |
antarikṣeṇa vyacasāśīt z 10 z tam ahaṁ ° ° ° prāśīt | divā prṣṭhe-
nāśīt z 11 z tam ahaṁ ° ° ° prāśīt | samudreṇa vastināśīt z 12 z
tam ahaṁ ° ° ° prāśīt | mitrāvaruṇayor ūrubhyāṁ āśīt z 13 z tam
ahaṁ ° ° ° prāśīt | ṛtasyāṣṭhivadbhyāṁ āśīt z 14 z tam ahaṁ
° ° ° prāśīt | savituḥ padbhyāṁ āśīt z 15 z tam ahaṁ ° ° °
prāśīt | tasyāṁ pratiṣṭhāyāṁ prāśīt z 16 z tam ahaṁ na pratyāñcam na
parāñcam nāham odanaṁ na māham odano na vā odana odanaṁ prāśīt |
satyasya hastābhyāṁ ta enaṁ prāśīṣus ta enam ā ruohan ta enam
ajīgaman z 17 z yat trayastriṁśat prajāpatis praṣṭhāḥ puṇyalokāḥ |
tasya sarve abhicitā aviruddhā bhavanti ya evaṁ veda z 18 z 9 z

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(Ś. 11. 3)

[f185b1] eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-
prsthāyāḥ [2] sarvāṅgas sarvātmā sarvaparus sarvapṛsthō bhavati ya
evam veda | ya evam veduṣopa-[3]draṣṭā bhavaty upadraṣṭā prāṇam
vrñaddhi na ca prāṇam vrñaddhy aja sarvas saṁ jī-[4]yate atha sarvas
saṁ jīyate thāinam āha pratiṣṭhāno nāyatano marīṣyasīti | apra-
[5]tiṣṭhāny avānāyatano ya evam viduṣopadraṣṭā bhavati z 10 z anuvā 9 z

In the top margin of f185b is vidu evidently meant as a correction of veduṣo° in line 2.

Bm has sarvapuruḥ both times.

Read: eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-
prsthāyā z 1 z sarvāṅgas sarvātmā sarvaparus sarvapāt sarvapṛsthō bhavati
ya evam veda z 2 z ya evam viduṣa upadraṣṭā bhavaty upadraṣṭā prāṇam
vrñaddhi z 3 z na ca prāṇam vrñaddhi atha sarvas saṁ jīyate thāinam
āhāpratiṣṭhāno 'nāyatano marīṣyasīti z 4 z apratiṣṭhāna evānāyatano ya
evam viduṣa upadraṣṭā bhavati z 5 z 10 z anu 9 z

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(Ś. 10. 2)

[f185b6] kena pārṣṇī yābhṛte pāuruṣasya kena māṁsam sambhṛtaṁ
kena gulphāu kenāṅgulīḥ pe-[7]śinī | kena khani kenāuśchinamkāu
madhyatas kaṣ pratiṣṭhām kasmān na gulphāv adharā-[8]v ikrñvann
aṣṭhivantām uttaro pāuruṣasya nirṛti jaṅghe nī dadhuh kasya jyāni-
[9]no saṁdhī mū ca jānām catuṣṭham yujyate saṁhatām tvaṁ jānu-
bhyaṁm ūrdhvaṁ śadhi kabandham śonī [10] yad urāu va u taj jahānāu
yābhyān kusindham sudhṛtaṁ babhūva | kati devāḥ katime ta [11] āsaṁ
nīlāś cakror agriyam pāuruṣasya | kati stanāu nī dadhuḥ kaṣ kapolāu ka-
[12]ti skandhān kati pṛsthīr ajinvaṁ | ko sya bāhū sam abharad vīryam
krñavān i-[13]ti | aṁśāu sya tad devaḥ kvasindhā dadhād adhi | mastiṣkam
asti yatamo lalā-[14]tām kṛkātīkām prathamō yaṣ kapālam | yad vā
cikyaṁ puruṣasya mahno divo ru-[15]roha katamasya devāḥ kaṣ sapta
śānī vi tatarā śīrṣānī karṇām avimāu [16] cakṣiṇī nāmīkī mukham |
yeṣ purutrā vijāyasya mahanmani catu-[17]spādo dvipādo yaṁti yomūn.
ahamnor ahi jihvām adadhātu purūcīm a-[18]dhāya mayīm adha sasyāya
vācam | varīvarti mahinā vyomaṁ | a vasānaḥ ka ta [19] cit praveḍa |
mūrdhānam asya saṁsīdvātharvā hṛdayam ca yat. mastiṣkāḍ ū-[20]
rāhvam prerayat pavamā dhi śīrṣṇaḥ tad vātharvaṇāś śīro devakośas
samupajitaḥ [21] tat prāṇo bhi rakṣata śrīm amnam atho manaḥ z 10 z

Bm has yāṭṛte, sambhūtaṁ and gulpho in line 6; kāmbandhaṁ in 9; bāhu in 12; catuṣpādāu and yomun in 17.

Read: kena pārṣṇī abhṛte pūruṣasya kena māṁsaṁ sambhṛtaṁ kena gulphāu | kenāṅgulīṣ peṣinīḥ kena khāni kenocchnakāu madhyataṣ kaṣ pratiṣṭhām z 1 z kasmān nu gulphāv adharāv akr̥ṇvann aṣṭhivantāv uttarāu pūruṣasya | nirṛtya jaṅghe ny adadhuḥ kva svij jānunoḥ sandhī ka u taj jajāna z 2 z catuṣṭayaṁ yuyate saṁhitāntaṁ jānubhyām ūrdhvaṁ śithiraṁ kabandham | śronī yad ūrū ka u taj jajāna yābhyām kusindhaṁ sudhṛtaṁ babbhūva z 3 z kati devāṣ katime ta āsan ʃnīlāś cākṛur agriyaṁ pūruṣasya | kati stanāu ny adadhuṣ kaṣ kaphāudāu kati skandhān kati pr̥ṣṭīr acinvan z 4 z ko 'sya bāhū sam abharad vīryaṁ kṛṇavād iti | aṁśa ko asya tad devaṣ kusindha ā dadhād adhi z 5 z mastiṣkam asya yatamo lalāṭaṁ kakāṭikāṁ prathamō yaṣ kapālam | ʃyadvā cityaṁ pūruṣasya mahno divaṁ ruroha katamas sa devaḥ z 6 z kas sapta khāni vi tatarda śīrṣaṇi karpāv imāu cakṣaṇī nāsike mukham | yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipādo yanti yāmam z 7 z hanvor hi jihvām adadhāt purūcīm adhā mahīm adhi śīśrāya vācam | sa varīvartti mahinā vyoman apo vasānaṣ ka u cit pra veda z 8 z mūrdhānam asya saṁsivyaṭharvā hṛdayaṁ ca yat | mastiṣkād ūrdhvaṁ prerayat pavamāno 'dhi śīrṣaṇaḥ z 9 z tad vā atharvapaś śīro devakoṣas samubjitaḥ | tat prāṇo 'bhi rakṣati śīro annam atho manaḥ z 10 z 1 z

St 1. In pāda c Ś has peṣanīḥ but our form seems acceptable, tho not lexical.

St 2. In pāda c I have adopted the reading of Ś tho nirṛtjaṅghe would seem to be a possibility. Also in c, as I believe, the ms reading points rather to kva svij as given than to kvāsyā.

St 3. To read catuṣkam in a would leave the pāda one syllable short.

St 5. In pāda c it seems necessary to restore ko as in Ś.

St 6. In pāda c Ś has citvā as first word; that or something like it is needed.

The last two stanzas are 26 and 27 in Ś.

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(Ś. 10. 2)

[f185b21] priyāpriyāṇi bahulā [f186a] svapno mambādhatandriyaḥ ānandam ugro nandanīs ca tānad vakati pāuruṣaḥ ārtirvarti ni-[2]rrtis kuto dhiṣ puruṣe mati rādhyāḥ samṛddhir ativrddhir matir utadayaṣ kutāṣ ko smi-[3]n āpo dadhād viṣūvṛtaṣ puracyatis sindhum rtyāya jātā tivrārūṇā lohinīs tāmra-[4]dhūmrā ūrdhvāvātīṣ puruṣe tiraścī ko smin rūpam adadhāt ko mahmānaṁ ca nāma ja | [5] gātum ko sminn ikaṣ

ketuś ca kaś caditrāṇi pāuruṣe ko smin reto dadhāt tantur ā-[6]tiyatām itaḥ medhām ko smiradhyamhat. | ko vāsām ko anṛtaṁ dadhāu ko vāsasā [7] paridrādhāt ko syāyu kalpayat. balaṁ ko syāi prāyaśchat ko syākalpayaj jivam || [8] ko smin prāṇam adadhāt ko apānaṁ vyānam u samānam asmin ko devo dhi śusrā-[9]va pāuruṣe ko smin yajñam adadhād eko agre adhi pāuruṣe | ko smin satyaṁ ko anṛ-[10]taṁ ko mṛtyuṁ ko amṛtaṁ dadhāu | kenāmo nv atanata kenāhar akrṇod reje uśasaṁ ke-[11]nāmbemda kenā sāyam-bhavaṁ dade kenemaṁ bhūmim ūrṇo kena pary abhavad yuvaṁ | ke-[12]nābhi mahnā parvatām kena karmāṇi pāuruṣāt. z 2 z

In the top margin of f186a is sambā correcting mambā°.

Bm has in f186a1 sambā°, but mam° was first written and then a stroke added to make sam°; it has nāsa in 5; and reṇe in 10, but has marginal correction je.

Read: priyāpriyāṇi bahulā svaptaṁ sambādhatandryaḥ | ānandam ugro nandāś ca tān ud vahati pūruṣaḥ z 1 z ārtir avartir nirṛtiḥ kuto 'dhi puruṣe 'matih | rāddhiḥ samṛddhir ativrddhir matir uditayaḥ kutaḥ z 2 z ko 'sminn āpo 'dadhād viśūvṛtaḥ purūcyutas sindhum ṛtyāya jātāḥ | tivrā aruṇā lohinis tāmrādhūmrā ūrdhvā avāciḥ puruṣe tiraścīḥ z 3 z ko 'smin rūpam adadhāt ko mahmānaṁ ca nāma ca | gātuṁ ko 'smin kaṣ ketuś ca kaś caritrāṇi pūruṣe z 4 z ko 'smin reto 'dadhāt tantur ā dīyatām itaḥ | medhām ko 'sminn adhy āuhat ko vāsām ko nṛtaṁ dadhāu z 5 z ko vāsasā pary adadhāt ko 'syāyur akalpayat | balaṁ ko 'smāi prāyacchat ko 'syākalpayaj jivam z 6 z ko 'smin prāṇam adadhāt ko apānaṁ vyānam u | samānam asmin ko devo 'dhi śīsrāya pūruṣe z 7 z ko 'smin yajñam adadhād eko 'gre adhi pūruṣe | ko 'smin satyaṁ ko anṛtaṁ ko mṛtyuṁ ko amṛtaṁ dadhāu z 8 z kenāpo 'nv atanuta kenāhar akrṇod ruce | uśasaṁ kenānvāindha kena sāyam-bhavaṁ dade z 9 z kenemaṁ bhūmim āurṇot kena pary abhavad divam | kenābhi mahnā parvatān kena karmāṇi pūruṣaḥ z 10 z 2 z

St 2. In pāda c ativrddhir is suspicious; Ś has avyṛddhir and we might read atho vyṛddhir; Whitney suggests vyṛddhir in Ś.

St 5. In pāda b Ś has tāyatām iti; and iti would be better here.

This hymn begins with the stanza which is number 9 in Ś.

[f186a12] kena devoṁ anu [13] kṣīyati kena devir ajanayad diśaḥ kena dam anyam nakṣattram kena sat kṣattram ucyate | [14] kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam | kenedam agniṁ puruṣaḥ kena samvatsa-

[15]rañ mime | kenedaṁ bhūmin nihataṣ kena dyāur uttarā hitā |
kenedam ūrdhaṁ tryak vā-[16]ca antarikṣaṁ vaco hitam. | vrāhmaṇā
bhūmin niyatā vrahma jyām uttarāṁ dadhāu | [17] vrahmedaṁ
ūrdhaṁ triyak cāntāntarikṣaṁ vaco hitam. kena śrotriyāṁ āpnoti kena
so-[18]maṁ vicakṣaṇam. kenedam agniṁ puruṣaṣ kena saṁvatsaraṁ
mime z vrahma śrotriyāṁ ā-[19]pnoti vrahmemaṁ parameṣṭhinam.
vrahma yajñasya śraddhā ca vrahmāsmi ca hataṁ manaḥ [20] ka idam
asmin sṛjata ka idam māsaṁ sam ābharat. ka imā tvacaṁ ca [21] ka
idaṁ rūpaṁ sam irayat. vrahmāsti saṁ sṛjata vrahmemāṁsaṁ sam
ābharat. [f186b] vrahmā tvacaṁ ca lomaṁ vrahma rūpaṁ sam irayat.
ka idam cakṣur asṛjata kaṣ prāṇeke-[2]śvāmayat. ka idam manaś ca
vācaṁ ca ka imāṁ sam atat param. vrahma cakṣur a-[3]sṛjata vrahma
khe prāṇam āvayam. | vrahma manaś ca vācaṁ ca vrahmāṁ sam
abhava-[4]t puram. z 3 z

Bm has devo in f186a12; bhūmin ni° in 15 and another hand has added the r sign above the doubled n; it has tyak in the same line.

Read: kena devān anu kṣiyati kena devīr ajanayad diśaḥ | kenedam anyan nakṣatraṁ kena sat kṣatram ucyate z 1 z kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam | kenemam agniṁ puruṣaṣ kena saṁvatsaraṁ mame z 2 z keneyāṁ bhūmir nihitā kena dyāur uttarā hitā | kenedam ūrdhvaṁ tiryak cāntarikṣaṁ vyaco hitam z 3 z vrāhmaṇā bhūmir nihitā vrahma dyām uttarāṁ dadhāu | vrahmedam ūrdhvaṁ tiryak cāntarikṣaṁ vyaco hitam z 4 z kena śrotriyāṁ āpnoti kena somaṁ vicakṣaṇam | kenemam agniṁ puruṣaṣ kena saṁvatsaraṁ mame z 5 z vrahma śrotriyāṁ āpnoti vrahmemaṁ parameṣṭhinam | vrahma yajñaṁ ca śraddhāṁ ca vrahmāsmi ca hitaṁ manaḥ z 6 z ka idam asthi saṁ asṛjata ka idam māṁsaṁ sam abharat | ka imāṁ tvacaṁ ca lomaṁ ca ka idam rūpaṁ sam āirayat z 7 z vrahmāsthi saṁ asṛjata vrahma māṁsaṁ sam abharat | vrahma tvacaṁ ca lomaṁ ca vrahma rūpaṁ sam āirayat z 8 z ka idam cakṣur asṛjata kaṣ prāṇaṁ keśv tāmayat | ka idam manaś ca vācaṁ ca ka imāṁ sam abharat puram z 9 z vrahma cakṣur asṛjata vrahma tke prāṇam tāvayam | vrahma manaś ca vācaṁ ca vrahmemāṁ sam abharat puram z 10 z 3 z

St 1. In pāda b Ś has dāivajanīr viśaḥ.

St 2. This stanza is in Ś 19ab and 20cd. In c kenedam seems to be correct, as it is repeated in 5c.

St 6. The second hemistich of this would be the response to 19cd of Ś, but it does not appear in Ś, and 19cd of Ś does not appear here.

St 7. This and the next three stanzas are new.

[f186b4] nāinaṁ cakṣur jahāti na prāṇo jarajasas purah puram yo vrahma-[5]no veda yasmāt puruṣa ucyate | yo vāi tām vrahmaṇo vedā-vrtenānāmṛtaṁ puram. [6] tasmāi vrahma ca vrahmyedhās cāyus prāṇam prajāṁ dadhuḥ aṣṭācakrā navādvārā de-[7]vānaṁ pur ayodhya yā | tasyām hiraṇmayas keśas svargo jyorupābhṛtā | tasmi-[8]n hiraṇmaye keśe tridive tripratiṣṭhite | tasmin yad antar ātmanvartad vāi vra-[9]hmavido viduḥ prabhṛājāmānām hariṇīm yasasā saṁvarīvṛtām. puro [10] hiraṇmayīm vrāhmā viveśā ca parājitaḥ z 4 z

Between the lines of the ms there is a correction of keśas svargo in line 7 to keśas sargo.

Bm has vrāhmā in line 10.

Read: nāinaṁ cakṣur jahāti na prāṇo jarajasas purah | puram yo vrahmaṇo veda yasmāt puruṣa ucyate z 1 z yo vāi tām vrahmaṇo vedā-mṛtenāvṛtām puram | tasmāi vrahma ca vrāhmās cāyus prāṇam prajāṁ dadhuḥ z 2 z aṣṭācakrā navādvārā devānām pūr ayodhyā yā | tasyām hiraṇmayas kośas svargo jyotiṣāvṛtaḥ z 3 z tasmin hiraṇmaye kośe tridive tripratiṣṭhite | tasmin yad antar ātmanvat tad vāi vrahmavido viduḥ z 4 z prabhṛājāmānām hariṇīm yasasā saṁparīvṛtām | puram hiraṇmayīm vrāhmā viveśāparājitaṁ z 5 z 4 z

St 5. In pāda d the reading of the ms might be retained, I believe, but it seems so doubtful that I have adopted the reading of Ś.

[f186b10] ayaṁ te varuṇo maṇi-[11]s sapatnaḥ kṣeṇa bhakṛtaḥ tenā rabhasya tvaṁ śatṛṇ pra mṛṇiḥa durasyataḥ nāinām [12] śnīhi pra mṛṇā rabhasva maṇis te stu prayatā parasyat. avārayanta va-[13]ruṇena devā abhyātāram asurāṇām sya śva | anv āraḁṣad varuṇo viśvabha-[14]ṣajas sahasrākṣo vṛto hiraṇmayas yas te śatṛṇ adharān yātayāmi pū-[15]rvam tām dadhnaya u tvā dīśanti | ayaṁ te kṛtyām vyatatām pāruṣeyam ayaṁ [16] vadham. ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate | varuṇo vārayā-[17]vatā idam devo vṛhaspatiḥ yakṣmā pratiṣṭhā yo smin tam u devā vivaraṁ | [18] svapno svaptvādhi paśyāmi pāpam mṛgaśrutaṁ yadi dhāvārijuṣtaṁ | pariśchavā-[19]ś chakunāiḥ pāpavār ād ayaṁ maṇir varuṇo vārayātāi | rābhya mā nirr-[20]tyād abhicārād atho bhayā | mṛtyur oḁyaso vadhāt tvaṁ varuṇa vāraya [21] varuṇena pravayathatā

*bhrātrvyā me sabāndhavaḥ asūntām rajo py agus te [f187a] yaṁtv
adhasaṁ tasā yaṁ me mātā yaṁ me pitā bhrātaro yaś ca me svā yad enaś
cakrmā vayam ta-[2]smān no vārayiṣyate | idaṁ devo vṛhaspatiḥ ariṣṭo
yam ariṣṭagur āyuṣmā-[3]n sarvapāuruṣas taṁ sāyam varuṇo maṇiṣ pari
pātu diśo maṇiḥ z 5 z*

The ms has an interlinear correction *mū* referring to *asūntām* in f186b21.

Bm has *śatṛṇ* as in f186b11 but has *trūm* in the margin; it has *śatrūn* in 14; and *pūrvas* in 14-15, which the birch-bark doubtless intended.

Read: *ayaṁ te varuṇo maṇiṣ sapatnakṣayanaḥ kṛtaḥ | tenā rabhasva
tvaṁ śatrūn pra mṛṇiḥ durasyataḥ z 1 z prāinān śṛṇiḥ pra mṛṇā
rabhasva maṇiṣ te 'stu puraetā purastāt | avārayanta varaṇena devā
abhyācāram asurāṇān śvaś-śvaḥ z 2 z anv ārakṣad varuṇo viśvabheṣajas
sahasrākṣo harito hiraṇmayah | yas te śatrūn adharān yātayāti pūrvas
tān dabha ya u tvā dviṣanti z 3 z ayaṁ te kṛtyāṁ vitatāṁ pāuruṣeyam
ayaṁ vadham | ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate z 4 z
varuṇo vārayātā idaṁ devo vṛhaspatiḥ | yakṣmaḥ pratiṣṭhā yo 'smin tam
u devā avīvaran z 5 z svapnaṁ suptvā yadi paśyāmi pāpaṁ mṛgas srutaṁ
yadi dhāvād ajuṣṭam | parikṣavāc chakuneḥ pāpavādād ayaṁ maṇir
varuṇo vārayātāi z 6 z arātyā mā nirṛtyā abhicārād atho bhayāt | mṛtyor
ojīyaso vadhāt tvaṁ varuṇa vāraya z 7 z varaṇena pravyathitā bhrātrvyā
me sabandhavaḥ | asūrtam rajo 'py agus te yaṁtv adhamāṁ tamaḥ z 8 z
yaṁ me mātā yaṁ me pitā bhrātaro yac ca me svā yad enaś cakrmā vayam
| tasmān no vārayiṣyata idaṁ devo vṛhaspatiḥ z 9 z ariṣṭo 'yam ariṣṭagur
āyuṣmān sarvapāuruṣaḥ | taṁ māyaṁ varuṇo maṇiṣ pari pātu diśo maṇiḥ
z 10 z 5 z*

St 3. In pāda b 'vṛto would follow the ms closely but it does not seem to fit the place. In d *dabhnuhi ye tvā* is the reading of *Ś* and I believe it is impossible to decide whether we have here a variant reading or an error of transmission.

St 5. This stanza varies from *Ś*. In c I take *pratiṣṭhā(s)* as nom. sg. masc.

St 10. In pāda d *Ś* has *diśo-diśaḥ*; *maṇiḥ* at the end here is doubtful.

[f187a4] *ayaṁ me varuṇomrasi rājā devo vanaspatiḥ sa me kṣattraṁ
ca rāṣṭraṁ ca paśūn voja-[5]ś ca me dadhat. imaṁ bibharmi varuṇam
āyuṣmān śataśāradaḥ sa me śatṛṇ vādha-[6]tām indro dasyūn ivāsuraṇ.
yathā vāto vanaspatin. jirṇān bhinakty ojasā | [7] yavā sapatnās tvaṁ*

bhañkti pūrvān jātān utrāpārān. varuṇas tvābhi rakṣatu yathā [8] vātena prakṣiṇā vṛkṣāḥ śareṇārpitas tvam sarvān pakṣiṇītyarpaya varuṇā [9] yathā vātaś cāgniś ca sarvā śchāto vanaspatin. yavā sapatnās tvam śchāhi pūrvā [10] jātān utāparān. varuṇas tvābhi rakṣatu | tāns tvām prśchanti varuṇa purā drṣṭā-[11]n parāyuṣaḥ ya evam paśu dipsanty evāsya rāṣṭradipsavaḥ yathā [12] sūryo dbhāti yathāsmiṇ. teja āhinam yavā sapatnās tvam sarvān iti bhā-[13]hi sya śvo varuṇas tvābhi rakṣatu | yathā yaśaḥ prthivyām yathāsmiṇ jāta-[14]tavedasi | yavā meruṇo maṇiḥ kīrti bhūtim ni yaśchata | tejasā mā sa-[15]m akṣatu yaśasā sam anaktu mām. yathā yaśo agnihotre vaṣaṭkare yathā yaśaḥ | somapīte madhuparke yathā yaśaḥ z 6 z

Bm has śatrūn in line 4; and °kāre in 14.

Read: ayam me varaṇa urasi rājā devo vanaspatiḥ | sa me kṣatraṁ ca rāṣṭraṁ ca paśūn cojaś ca me dadhat z 1 z imam bibharmi varaṇam āyusmān śataśāradaḥ | sa me śatrūn vi bādhatām indro dasyūn ivāsurān z 2 z yathā vāto vanaspatin jīrṇān bhanakty ojaś | evā sapatnāns tvam bhañdhi pūrvān jātān utāparān varaṇas tvābhi rakṣatu z 3 z yathā vātena prakṣiṇā vṛkṣāḥ śere nyarpitāḥ | evā sapatnāns tvam sarvān pra kṣiṇīhi nyarpaya pūrvān ° ° ° ° z 4 z yathā vātaś cāgniś ca sarvān chāto vanaspatin | evā sapatnāns tvam chāhi pūrvān jātān utāparān varaṇas tvābhi rakṣatu z 5 z tāns tvam pra chindhi varaṇa purā drṣṭāt purāyuṣaḥ | ya enam paśusu dipsanti ye vāsya rāṣṭradipsavaḥ z 6 z yathā sūryo °ti bhāti yathāsmiṇ teja āhitam | evā sapatnāns tvam sarvān ati bhāhi śvaś-śvo varaṇas tvābhi rakṣatu z 7 z yathā yaśaḥ prthivyām yathāsmiṇ jātavedasi | evā me varaṇo maṇiḥ kīrtim bhūtim ni yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mām z 8 z yathā yaśo agnihotre vaṣaṭkāre yathā yaśaḥ | evā ° ° ° ° z 9 z yathā yaśaḥ somapīte madhuparke yathā yaśaḥ | evā me varaṇo maṇiḥ kīrtim bhūtim ni yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mām z 10 z 6 z

St 5. Ś has psāto and psāhi; our chāto and chāhi seem good though the verb is not listed as inflected in the root class.

65

(Ś. 10. 3)

[f187a16] yaśaḥ kanyāyām yathā-[17]smiṇ sambhṛte rathe | yaśas candraṁasy āditye cakṣasi yathā yaśaḥ prajāpatāu [18] yathāsmiṇ jātavedasi | yathā deveṣv amṛtaṁ yathāiṣu satyam āhitam | ya-[19]vā me varuṇo maṇiḥ kīrtim bhūtim ni yaśchata | tejasā so mam akṣata yaśasā [20] sam aktu mām. z 7 z a 10 z

Read: yathā yaśaḥ kanyāyām yathāsmiṇ sambhṛte rathe | evā me

varapo maṇiṣ kīrtiṁ bhūmiṁ ni yacchatu tejasā mā sam ukṣatu yaśasā
 sam anaktu mām z 1 z yathā yaśas candramasy āditye ca nṛcakṣasi | evā
 ° ° ° ° z 2 z yathā yaśas prajāpatāu yathāsmiṁ jātavedasi | evā
 ° ° ° ° z 3 z yathā deveṣv amṛtaṁ yathāiṣu satyam āhitam | evā
 me varapo maṇiṣ kīrtiṁ bhūmiṁ ni yacchatu tejasā mā sam ukṣatu
 yaśasā sam anaktu mām z 4 z 7 z anu 10 z

66

(Ś. 9. 9)

[f187a20] *athāsya vāmam z asyā vāmasya pali-[2]tasya hotus tasya
 bhrātā madhyamo asty āsnaḥ tṛtīyo bhrātā ghr̥tapr̥sthō a-[f187b]syātrā-
 paśyaṁ viśpatiṁ saptaputram saptā yuñjanti ratham ekacakram eko āsvo
 vahatu [2] saptanāmā | trinābhiś cakram ajaram anarvaṁ yatremā viśvā
 bhuvā ādi tastha imam ra-[3]tham adhi ye saptā tasthus saptacakram saptā
 vahanty āsvāḥ saptā svāsaro abhi san na-[4]mante | yatra gavāṁ nīhitās
 saptā nāma ko dadarśa prathamam jāyamānam asthanvanta- [5]nām
 yatanasthā bhibharti | bhūmyā asur asṛg ātmā kva svit ko vidvāṁsam upa
 gāt praṣṭhu- [6]m etat. | pākāḥ pr̥cchāmi manasā vijānam devānām nīhitā
 padāni | vaste [7] baṣkaye dhi saptatantūn vi tanvire kavaya otavā u |
 acikityān cikitūṣā- [8]ś cid atra kavīn pr̥cchāmi dvalō na vidvān. ihaś
 tastambha ṣaḍ imā rajāṁsy a [9] rūpe kem api svid ekaṁ | iha vravītu
 ya im amga vedāsya vāmasya nīhitam [10] padam vi | sīrṣṇa kṣīram
 dukrate gāvo asmi caviṁ vasānā udakam patā- [11]yuh mātā pitaram
 amṛtā babhrāja dhīty agre manasā sam hi jajñe | sā [12] bibhatsur gar-
 bharasā nividdhā namasvanta id upavākam iyyuh yuktāmātā- [13]sīd dhuri
 dakṣiṇāyātīṣṭhad garbho vrjanīṣv antaḥ amamed vatso anu [14] gām
 apaśyad viśvarūpyam triṣu yojaneṣu | trisro mātṛs trīn pitṛn bibhi- [15]d
 eka ūrdhvas tasthāu nem ava glāpayanti | mantrayante deva amuṣya
 pr̥sthe vi- [16]śvavidam vācam aśvāmītrām z z*

Bm has palitasya in f187a20-21; tasthu in f187b2; and mātṛs in 14.

Read: asya vāmasya palitasya hotus tasya bhrātā madhyamo asty
 āsnaḥ | tṛtīyo bhrātā ghr̥tapr̥sthō asyātrāpaśyaṁ viśpatiṁ saptaputram
 z 1 z saptā yuñjanti ratham ekacakram eko āsvo vahati saptanāmā |
 trinābhi cakram ajaram anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ
 z 2 z imā ratham adhi ye saptā tasthus saptacakram saptā vahanty āsvāḥ
 | saptā svāsaro abhi san namante yatra gavāṁ nīhitā saptā nāmā z 3 z
 ko dadarśa prathamam jāyamānam asthanvantaṁ yad anasthā bhibharti |
 bhūmyā asur asṛg ātmā kva svit ko vidvāṁsam upa gāt praṣṭhum etat
 z 4 z pākāḥ pr̥cchāmi manasāvijānam devānām enā nīhitā padāni | vatse
 baṣkaye 'dhi saptā tantūn vi tanvire kavaya otavā u z 5 z acikityān

cikituṣaś cid atra kavīn prechāmi vidvāno na vidvān | vi yas tastambha
 ṣaḍ imā rajānsy ajasya rūpe kim api svid ekam z 6 z iha vravītu ya im
 aṅga vedāsyā vāmasya nihitam padaṁ veh | śīrṣṇaḥ kṣīraṁ duhrate gāvo
 asya vavriṁ vasānā udakam padāpuḥ z 7 z mātā pitaram ṛta ā babhāja
 dhīty agre manasā sam hi jajñe | sā bibhitsuḥ garbharaśā nividdhā
 namasvanta id upavākam iyuḥ z 8 z yuktā matāsīd dhuri dakṣiṇāyā
 atiṣṭhad garbho vṛjanīṣv antaḥ | amīmed vatso anu gām apaśyad viśva-
 rūpyam triṣu yojaneṣu z 9 z tisro mātṛs trīn pitṛn bibhrad eka ūrdhvas
 tasthāu nem ava glāpayanti | mantrayante divo amuṣya pṛṣṭhe viśvavidam
 vācam aviśvaminvām z 10 z 1 z

The hymn Ś 9. 9 appears also as RV 1. 164.

St 3. In pāda c RV and Ś have navante.

St 5. As a present tanvire would seem to be similar to invire,
 pinvire etc.; cf. Whitney's Sk. G. 699b.

St 6. In pāda b the reading of the ms points to vidvāno as in Ś;
 Whitney remarks that this is probably a corruption of vidmane of RV.

St 8. In pāda b jajñe is quite as good as jagme of RV and Ś.

St 10. This stanza, in fact the whole hymn, is discussed by Edgerton
 in *Studies in Honor of Maurice Bloomfield*, p. 129, and *Vedic Variants*,
 vol. 2.

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(Ś. 9. 9)

[f187b16] dvādaśāraṁ na hi taj jarāya [17] varvartya cakram pari
 bhyaṁ ṛtasya | ā putrā agne mithunāso atra sapta śa-[18]tāni viṁśatīś ca
 tasthuh pañcapādam pitaram dvādaśākṛtiṁ deva āhuḥ pa-[19]re ave
 puriṣiṇam | atheme anya upari vicakṣaṇam saptacakre ṣaḍa-[20]ra āhur
 arpitam. | pañcāre cakre parivartamāne sam ā rohani bhuvanāni [21]
 viśvā | tasya nākṣat tapyate bhūribhāras sanād eva na śchidyate sanābhīh
 [f188a] saneme cakram ajaram vivāvṛta uttānāyām daśa yuktā vrajanti
 | sūryasya cakṣu raja-[2]sāity āvṛtam yasminn āpitā bhuvanāny āpitā
 śakamjānāhuḥ pratham āhur ekajam ṣaḍ i-[3]d yamā ṛsayo devajā iti
 teṣāṁ iṣṭāni nihitāni dhāmasaḥ sthātre rejante [4] vikṛtāni rūpaśaḥ
 śṛgyayās satis tam ta me puṁsa āhuḥ paśyanaskāṇām abhito vi [5]
 didamtaḥ kavir yaḥ putras sa im ā ciketa | yas tvā vijānīt sa pituḥ pitāsāt.
 | [6] avaḥ pareṇa para enāvareṇa padā vatsam bibhrati gaur id asthāt. |
 sā kadri-[7]cī kam svid ardham parāgāt sa kva syas sayūthe nahi dūthe
 asmīn. | avarpareṇa pi-[8]taram yo asyānuveda para enāvareṇa gūhya-
 māna guhya pra vocat. devam manaḥ koto a-[9]dhi prajātam ye arvāñcas
 tāñ ya arvāñca āhur ye parāñcas tāñ u arvāca āhuḥ [10] indraś ca yā
 cakrathus somapā dharā ni yuktā rajaso vahanti | dvā suparnā su-

[11] *gujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte tayor anyas pippalaṁ svādu ty anaśna-* [12] *nn anyo abhi cākaśīti | yasmin vṛkṣe madhyatas suparnā nivīśante suvate cādhi* [13] *viśve | tasyed āhuṣ pippalaṁ svādv agre tan vo naśad yaṣ pitaraṁ na veda | yatrā supa-* [14] *rnā amṛtasya bhakṣasanimeṣaṁ vidathābhissvaranti | yo no viśvasya bhuvanasya gopā-* [15] *s sa mā dhīraṣ pākam atrā viveśa z 2 z*

The ms has an interlinear correction to change sthātre in f188a3 to schātre.

Bm has satīś taṁ tu in f188a4; parā enā° in 6; first had avarp° in 6 and later corrected it to avaḥ; has cakrayus in 10.

Read: dvādaśāraṁ nahi taj jarāya varvarti cakram pari dyām ṛtasya | ā putrā agne mithunāso atra sapta śatāni viṁśatīś ca tasthuḥ z 1 z pañcapādaṁ pitaraṁ dvādaśākṛtīm diva āhuṣ pare ardhe puriṣaṇam | atheme anya upari vicakṣaṇaṁ saptacakre ṣaḍara āhur arpitam z 2 z pañcāre cakre parivartamāne sam ārohanti bhuvanāni viśvā | tasya nākṣas tapyate bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z sanemi cakram ajaraṁ vi vāvṛta uttānāyām daśa yuktā vrajanti | sūryasya cakṣū rajasāity āvṛtaṁ yasminn ārpitā bhuvanāni viśvā z 4 z sākaṁjānām saptatham āhur ekajaṁ ṣaḍ id yamā ṛṣayo devajā iti | teṣām iṣṭāni nihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ z 5 z striyas satīś taṁ u me puṁsa āhuḥ paśyad akṣaṇvān abhito vidad andhaḥ | kavir yaṣ putras sa īm ā ciketa yas tā vijānīt sa pituṣ pitāsat z 6 z avaṣ pareṇa para enāva-reṇa padā vatsaṁ bibhratī gaur ud asthāt | sā kadriśī kaṁ svid ardhmaṁ parāgāt sā kva svit sūte nahi yūthe asmin z 7 z avaṣ pareṇa pitaraṁ yo asyānuveda para enāvareṇa | guhyamāno guhyā pra vocad devaṁ manaṣ kuto adhi prajātam z 8 z ye arvāñcas taṁ u parāca āhur ye parāñcas taṁ u arvāca āhuḥ | indraś ca yā cakrathus soma tāni dhurā na yuktā rajaso vahanti z 9 z dvā suparnā sayujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte | tayor anyas pippalaṁ svādv atty anaśnann anyo abhi cākaśīti z 10 z yasmin vṛkṣe madhyatas suparnā nivīśante suvate cādhi viśve | tasya yad āhuṣ pippalaṁ svādv agre tan non naśad yaṣ pitaraṁ na veda z 11 z yatrā suparnā amṛtasya bhakṣaṁ animeṣaṁ vidathābhissvaranti | yo no viśvasya bhuvanasya gopās sa mā dhīraṣ pākam atrā viveśa z 12 z 2 z

St 2. At the beginning of b Ś has yasminn ā tasthur, RV tasminn°.

St 4. At the end of b Ś and RV have vahanti; vrajanti seems just as good.

St 6. If vijānīt is correct it is similar to minīt of Ś 6. 110. 3.

St 11. In pāda a madhyatas seems to be a lectio faciliior for madhvadaḥ of RV and Ś, but I let it stand.

St 12. In pāda c yo no is very likely a lectio faciliior for enā of Ś (RV ino); if it is to be emended we should read ino with RV.

[f188a15] *adhi gāyatre adhi gāyatram āhi-[16]taṁ trāiṣṭubhād vā trāiṣṭubhaṁ nir atakṣata | yad vā jagaj jagaty āhitam padam padam ya e-[17]tad vis te amṛtatvam ānaśu | gāyatrena prati mimiyate rkam arkeṇa sāma [18] trāiṣṭubhena vākam. vākena vākam dvipadā catuṣpadākṣareṇa mīmātī sa-[19]sapta vāṇīḥ jagatas sindhum divy askabhāyad rathantare sūryam pary apaśyat. [20] gāyatrasya samidhas tisra āhus tato mahnāt pari cice mahitvā | upa hvaye [f188b] sudughām dhenum etām suhasta godhug uta dohad enām | śreṣṭhām savam savitā sāviṣam [2] no bhiddho gharman tad u ṣu pra vocam. hiṁkṛṇvatī vasupatnī vasūnām vatsam icchantī [3] manasābhy āgāt. | duhām aśvibhyām payo aghnyeyam sā vardhatām mahate sāu-[4]bhagāya | gaur mimed apa vatsam miśantam mūrdhānam hi kṛṇomyātavā u | srkvā-[5]ṇam gharman abhi vāśānā mīmātī māyūm payate payobhiḥ ayaṁ sa śīṅkti [6] yena gaur abhivṛtā mīmātī māyām dhvasanāv adhi śritā | sā cittibhir ni [7] cakāra martyam vidyud bhavanti prati vavrim āuhata | vidyu bhrudrāṇa salila-[8]sya prṣṭhe yuvānam santam palito cakāra | devasya paśya kāvyam mahitvādyā [9] mānāra sa hyas samānas samānaḥ anu gaśchaye turagātu jivam eja dhru-[10]vam madhyam ā paśtānām javo mṛtasya carati svadhābhir amartyo martyenā sayoniḥ [11] apaśyam gopām anipadyamānam ā ca parā ca pathibhiś carantam | sa sadhrīcī [12] sa viṣucīr vasānam ā varivarti bhuvaneṣv antaḥ z 3 z*

Bm putting du in the margin indicates correction to vidus in f188a17; it also has ānaśuḥ and sāmr in that same line; has simatī in 18; divyaḥ ka° in 19; and sāyam in f188b5.

Read: yad gāyatre adhi gāyatram āhitam trāiṣṭubhād vā trāiṣṭubham niratakṣata | yad vā jagaj jagaty āhitam padam ya it tad vidus te amṛtatvam ānaśuḥ z 1 z gāyatrena prati mimite rkam arkeṇa sāma trāiṣṭubhena vākam | vākena vākam dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ z 2 z jagatā sindhum divy askabhāyad rathantare sūryam pary apaśyat | gāyatrasya samidhas tisra āhus tato mahnā pra ririce mahitvā z 3 z upa hvaye sudughām dhenum etām suhasto godhug uta dohad enām | śreṣṭhām savam savitā sāviṣan no bhiddho gharman tad u ṣu pra vocam z 4 z hiṁkṛṇvatī vasupatnī vasūnām vatsam icchantī manasābhy āgāt | duhām aśvibhyām payo aghnyeyam sā vardhatām mahate sāubhagāya z 5 z gaur amimed abhi vatsam miśantam mūrdhānam hiṁn akṛṇon mātavā u | srkvāṇam gharman abhi vāśānā mīmātī māyūm payate payobhiḥ z 6 z ayaṁ sa śīṅkte yena gaur abhivṛtā mīmātī māyūm dhvasanāv adhi śritā | sā cittibhir ni cakāra martyam

vidyud bhavanti prati vavrim āuhata z 7 z vidhuṁ dadrāṇaṁ salilasya
prṣṭhe yuvānam santaṁ palito jagāra | devasya paśya kāvyam mahitvādyā
mamāra sa hyas sam āna z 8 z ṭanugaś chaye turagātu jīvam ejad
dhruvaṁ madhyam ā pastyānām | jīvo mṛtasya carati svadhābhir amartyo
martyenā sayoniḥ z 9 z apasyaṁ gopām anipadyamānam ā ca parā ca
pathibhiś carantam | sa sadhricīś sa viṣūcīr vasāna ā varivarti bhuvaneṣv
antaḥ z 10 z 3 z

St 8. This stanza appears in RV. 10. 55. 5 and elsewhere. In a Ppp, Ś, and Vāit agree against the others. In d the ms clearly indicates the reading of MS saṁhitā text;—another and striking instance of the tendency of Pāipp to agree with MS and KS.

69

(Ś. 9. 10)

[f188b12] yaṁ cakā-[13]ra na śo sya veda ayaṁ tadarśa hrgūṁ na
tasmāt. sa mātur yonā parivīto a-[14]ntar bāhuprajā nirṛtim ā viveśa |
dyāur naṣ pitā janitā nābhir atra bandhu-[15]n no mātā prthivī mahīyam.
uttānayoś cāmpivor yonir antar atrāṣ pitā du-[16]hitur garbham ādhaḥ
prśchāmi tvā param āntaṁ prthivyāś prśchāmi tvā bhuva-[17]nasya
nābhīm. prśchāmi tvā vṛṣṇo āśvasya reto vātaś prśchāmi parama vyoma
| [18] iyaṁ vidhiṣ paro antaś prthivyā ayaṁ yajño bhuvanasya nābhīḥ
ayaṁ somo [19] viṣṇu āśvasya reto vrahmāyaṁ vācaś paramaṁ vyoma |
saptārdhagarbhā bhuvanasya [20] reto viṣṇoś tiṣṭhanti pradīśo vidhar-
maṇi | te dhītibhir manasā te vipaśca-[f189a]taḥ paribhuvan pari bhavanti
visvataḥ na vi jānāmi yad ived asmi ninyas sannadho ba-[2]linā carāmi
| yadā māgan prathamajā ṛtasyād id vājo āśnuve bhāgam a-[3]syāḥ
apāṇ prāṇ eti svadhayā grbhito martyo martyenā sayoniḥ tā śaśvanti
ni-[4]śūcinā viyantā ny anyam cikyun na ni cikyur anyam | rco akṣare
parame vyoman ya-[5]smīn devā adhi viśve ni śeduh yas tan na veda
kim ṛcā kariṣyati ya it tad vi-[6]dus ta eme sam āsate | ṛcaś padaṁ mātṛā
kalpayantaṁ rdharceṇa tākamu viśvam etat. | [7] tripāda vrahma pari-
rūpaṁ vi caṣṭe tena jīvaṁti pradīśaś catasraḥ sūyavasād bha-[8]gavati
hi bhūyā atho vayaṁ bhagavantas syāma | addhi tṛṇam aghnye viśva-
dānīm [9] piba śuddham udakam ā caranti | gāurir ninmāya salilāni ja
takṣaty eka-[10]padī dvipadī sā catuṣpadī | aṣṭāpadī navapadī babhūvuś
sahasrā-[11]kṣayārā bhuvanasya pañktiḥ | tasyās samudrā adhi vi kṣati
| athapād eti praṁ-[12]thamā padvatīnām | kas tad vām mītrāvaruṇā
ciketā garbho bhāraṁ bharanty ād ṛtasyā [13] ṛtaṁ piparty anṛtaṁ ni
tārīt. z kṛṣṇaṁ nīyānaṁ harayas suparnā apo vasā-[14]nā divam ut
patanti | ta ā vavṛttraṁ sadanād ṛtasyād iṇ ghr̥tena pr̥mthivīvyo-[15]duḥ
z om̐ ād iṇ ghr̥tena prthivyoduḥ z 4 z anuvākam z 11 z

Bm has garbhas ā° in f188b16; °nuddho in f189a1; va ni cakyun in 4; na jīvaṁ na jīvaṁti in 7; and nirmāya in 9; in 14 prṁth° was written and then changed to prṁth°; at the end anuvākam was written and then changed to anuvākah.

Read: ya īm cakāra na so 'sya veda ya īm dadarśa hirug in na tasmāt | sa mātur yonā parivīto antar bahuprajā nirṛtim ā viveśa z 1 z dyāur naṣ pitā janitā nābhīr atra bandhur no mātā prṁthivī mahīyam | uttānayoś camvor yonir antar atrā pitā duhitur garbham ādhāt z 2 z prcchāmi tvā param antaṁ prṁthivyāṣ prcchāmi tvā bhuvanasya nābhim | prcchāmi tvā vṛṣṇo aśvasya reto vācaṣ prcchāmi paramaṁ vyoma z 3 z iyaṁ vedyā paro antaṣ prṁthivyā ayaṁ yajño bhuvanasya nābhiḥ | ayaṁ somo vṛṣṇo aśvasya reto vrahmāyaṁ vācaṣ paramam vyoma z 4 z saptārdhagarbhā bhuvanasya reto viṣṇoṣ tiṣṭhanti pradiśo vidharmaṇi | te dhītibhir manasā te vipaścitah paribhuvanā pari bhavanti viśvataḥ z 5 z na vi jānāmi yad ivedam asmi niṇyas sannaddho balinā carāmi | yadā māgan prathamajā ṛtasyād id vāco aśnuve bhāgam asyāḥ z 6 z apāṇ prāṇ eti svadhayā grbhīto 'martyo martyenā sayoniḥ | tā śaśvantā viśūcinā viyantā ny anyam cikyur na ni cikyur anyam z 7 z ṛco akṣare parame vyoman yasmin devā adhi viśve niśeduḥ | yas tan na veda kim ṛcā kariṣyati ya it tad vidus ta ime sam āsate z 8 z ṛcaṣ padaṁ mātrayā kalpayanto 'rdharcenā tākamu viśvam etat | tripādaṁ vrahma pururūpaṁ vi caṣṭe tena jīvanti pradiśaś catasrah z 9 z sūyavasād bhagavatī hi bhūyā atho vayanā bhagavantāḥ syāma | addhi tṛṇam aghnye viśvadānīm piba śuddham udakam ācaranti z 10 z gāur in mimāya salilāni takṣaty ekapadī dvipadī sā catuṣpadī | aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā bhuvanasya pañktis tasyāṣ samudrā adhi vi kṣaranti z 11 z athāpād eti prathamā padvatīnām kas tad vām mitrāvaruṇā ciketa | garbho bhāraṁ bhāraty ād ṛtasya ṛtaṁ piparty anṛtaṁ ni tārit z 12 z kṛṣṇaṁ niyānaṁ harayas suparṇā apo vasānā divam ut patanti | ta āvavṛtran sadanād ṛtasyād id ghr̥tena prṁthivīm vy oduḥ z 13 z 4 z anu 11 z

St 3. This appears exactly as here in TS 7.4.18.2; KSA 4.7; TB 3.9.5.5. RV and VS vary in pāda b, and Ś varies further.

St 4. This agrees exactly with RV.

St 9. This does not appear in RV. In b perhaps we should read cākḥpur with Ś.

St 11. The fifth pāda seems suspicious, but it evidently belongs to the AV tradition.

St 12. This is RV 1.152.3.

This and the three preceding hymns in Ppp do not have all the stanzas of Ś 9.9 and 10, nor of RV 1.164.

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[f189a16] *dyāur javenā prthivī varimṇā antarikṣam mahitvā apo bhūsnā devasya tvā* [17] *savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūto vrāhmaṇe*-[18] *bhyo nir vapāmi z 1 z ṛṣibhyas tvā ṛṣayebhyas tvā ṛṣiyebhyas tvā* [19] *juṣṭatamaṁ vahnitamaṁ papritamaṁ svastitamaṁ ūrjo bhāgam akṣatam akṣata*-[20] *ye nir vapāmi z 2 z vasavas tvā gāyatreṇa śchandasā nir vapantu z 3 z* [f189b] *rudras tvā trāiṣṭubhena śchandasā z 4 z ādityas tvā jāgatena śchandasā nir vapantu z 5 z* [2] *yan mābhirābñān yan mābhikātvarāṇām yan ābhimanyūnām z 6 z yathā kūpā*-[3] *ś satakhā sahasrakhā nopa dasyati z evedaṁ sopadasat tīrtham aśvinor iva z 7 z* [4] *yo no dveṣaṁ manasā yaś ca vācā dāivyo loka uta mānuṣe yaḥ grābñā hantu ma*-[5] *hatā tasya sarvam indro devo maghavāñ śacīpatiḥ z 8 z vīrut savastraṁ pari* [6] *jāyetaḍ ūrjās soma punar ā viśeḥa naḥ druhasya bāhvor mādhī riṣyamārṣo**i-[7] *ś cetas sanīṣyataḥ z 9 z devīr āpa ūrjo bhāgāya vo kṣatākṣatayā* [8] *siñcāmi z 10 z*

At the end of f189b6 a crack has almost obliterated the last sign, but "gn" is faintly visible and Bm gives it.

Bm has somadasat and aśvināur in f189b3; grāḥkṣā near the end of 4; muhatā in 4-5; ūrjāḥ ssoma in 6; and āpanūr° in 7.

Read: *dyāur javena prthivī varimpāntarikṣam mahitvāpo bhūmnā | devasya tvā savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūtaṁ vrāhmaṇebhyo nir vapāmi z 1 z ṛṣibhyas tvārṣeyebhyas tvā juṣṭatamaṁ vahnitamaṁ papritamaṁ svastitamam ūrjam bhāgam akṣitam akṣitaye nir vapāmi z 2 z vasavas tvā gāyatreṇa chandasā nir vapantu z 3 z rudrās tvā trāiṣṭubhena chandasā nir vapantu z 4 z ādityās tvā jāgatena chandasā nir vapantu z 5 z yan mābhirāvñān yan mābhikātvarāṇām yan mābhimanyūnām z 6 z yathā kūpās satakhās sahasrakhā nopa dasyanti | evedaṁ mopa dasat tīrtham aśvinor iva z 7 z yo no dveṣaṁ manasā yaś ca vācā dāivye loka uta mānuṣe yaḥ | grāvñā hantu mahatā tasya sarvam indro devo maghavāñ śacīpatiḥ z 8 z vīrut savastraṁ pari jāyetaḍ ūrjās soma punar ā viśeḥa naḥ | druhasya bāhvor mādhī riṣyāma īarṣo 'gnīś cetas sanīṣyataḥ z 9 z devīr āpa ūrjam bhāgāya vo kṣitā akṣitaya ā siñcāmi z 10 z 1 z*

This and the next three hymns have no parallels except for a few stanzas. The four are concerned with the odana.

For stt 2-5 see Kauś. 68. 1 and 2; MS 3. 12. 19, etc.

In st 7a we might read kūpās and keep dasyati in b.

[f189b9] *akravyāṭā tanvā jātavedo yā te svargā tapasā sayo-*[10]*niḥ*
tayodanam abhi śrāmyetaṁ tayā no gne mahi śarma yaśchāt. z 1 z soma-
[11]syāṁśubhir yetad vamaḍhityāṣ prṣṭhe sīdata yatodana devayāne loke
vidaḥ [12] pātraṁ dārumayaṁ sa manuṣyāḥ z 2 z teṣāṁ edhi pātra-
mātras sva-[13]rgas prthivīvyaddatu pātraṁ etas tvodanopa yanty āpo
ghṛtaścutaḥ paya-[14]sā vardhayantīṣ tebhñāsyaśvas prthivīm uta dyāuḥ
sutāntarikṣe svadhayā pūta-[15]yati z yāvantaṣ taṇḍulās tatastraviṣṭhās
tāvanto yajñās tat tasya dohāḥ | [16] tāvatī svadhā ghṛtaprṣṭho me
stūrjaṁ duhām madhuprcam vyoman. [17] yam odanaṁ pacasi śrad-
dhadānaṣ pātre pura ghṛtaprṣṭhaṁ juṣā-[18]ṇaḥ sā me mā kṣeṣṭhā sadam
iṣyamāṇaḥ pitṛṇām loke parame [19] vyoman. z odanaṣ pātreṇa sāra
dakṣiṇayā vrahmaṇe-[20]bhyo datto amṛtatve dadāti | sūryasya dhṛjīr
anu rāsmī-[21]n āgaṁ divasprṣṭhān śakunāiva rohaṁ z khaṁ prāṇena
prāṇabhṛtaṁ sr-[f190a]jāmi saṁ vīryeṇa payasā siṣāca | āsthā gaścha
sukṛtām eti lokaṁ te tvām pra-[2]śnāntu dakṣiṇato niṣadyā | agniṣṭo-
mena saratham hy āhy athoktam atirātraṁ ca gaścha | [3] dvirātramātras
tryahaṁ viṣṇupyāthāroha caturātraṁ ratham ika ca rātreṇa kalpamā-
[4]nā hy āhy ata saptarātraṁ daśarātraṁ ca gaścha tvādaśāhaṁ pari-
bhūya viśvatam eka-[5]viṁsatyā vimṛto nutasva ekaviṁsatyā vimṛdho hy
āhy athāikacatvāriṁśatopa yā-[6]hy anam trayastriṁśatāmṛto bhūtvā
trīmāsvam odanār mā rabhasva z 2 z

In the bottom margin the ms has mukhaṁ, seemingly to correct khaṁ prāṇena.

Bm has °dadhānas in f189b17 after correction; and mātrena in 19.

Read: *akravyāḍā tanvā jātavedo yā te svargā tapasā sayoniḥ |*
tayāudanam abhi śrāpyetaṁ tayā no 'gne mahi śarma yacchaḥ z 1 z
somasyaṁśubhir etad vasudhityāṣ prṣṭhe 'sīdathā yata odana devayāne
loke viduḥ pātraṁ dārumayaṁ samanūṣyāḥ z 2 z teṣāṁ edhi pātramātras
svargaṣ prthivī vyaddatu pātram | etās tvāudanopa yanty āpo ghṛta-
cutaḥ payasā vardhayantiḥ z 3 z ttebhñāsya śvaḥ prthivīm uta dyām
utāntarikṣam svadhayā pūrayati z 4 z yāvantaṣ taṇḍulās tat tasya viṣṭhās
tāvanto yajñās tat tasya dohāḥ | tāvatī svadhā ghṛtaprṣṭhe me 'stūrjaṁ
duhām madhuprcam vyoman z 5 z yam odanaṁ pacasi śrad-dadhānaṣ
pātre pūram ghṛtaprṣṭhaṁ juṣāṇaḥ | sa me mā kṣeṣṭa sadam iṣyamāṇaḥ
pitṛṇām loke parame vyoman z 6 z odanaṣ pātreṇa sāro dakṣiṇayā vrah-
maṇebhyo datto amṛtatve dadhāti z 7 z sūryasya dhrajīr anu rāsmīn āgaṁ
divasprṣṭhān śakuna ivārohan | saṁ prāṇena prāṇabhṛtaṁ srjāmi saṁ
vīryeṇa payasāsiṣā ca z 8 z āsthā gaccha sukṛtām ehi lokaṁ te tvām
prāśnantu dakṣiṇato niṣadya | agniṣṭomena saratham hi yāhy athoktam

atirātram ca gaccha z 9 z dvirātramātras tryaham †viṣṇūpy athā roha
 śatūrātram ratham | ekarātreṇa kalpamānā hi yāhy atha saptarātram
 daśarātram ca gaccha z 10 z dvadāśāham paribhūya viśvata ekaviṃśatyā
 vimṛdho nudasva | ekaviṃśatyā vimṛdho hy yāhy athāikacatvāriṃśata upa
 yāhy enān | trayastrīṃśatāmṛto bhūtvā trimāsyam odana mā rabhasva
 z 11 z 2 z

St 1. In pāda c śrāpyetam seems to be a possible form; the usual form is śrap°.

St 4. At the beginning I have thought of stabhnāsi.

St 5. Kauś 68. 6 is yāvantas taṇḍulāḥ syur nāvasiñcen na pratiṣiñcet; it does not seem to refer to our Ppp stanza.

St 6. Pāda c begins as does Ś 4. 34. 8c.

72

[f190a6] yad vā [7] vatsaram ca vradhnasya viṣṭapi parame vyoman.
 nākena nākam abhi sambhavodanā [8] sādhyā na yantu mukhato
 mimītum ādityā rudrā vasavas sacetasā vi-[9]viśve deka ṛtubhis samvi-
 dānā imam rakṣantu sadham apramādam. z yadā va-[10]tsaram ca
 parivatsaram ca samvatsaram ahorātrāṇi māsā sūryasyāgneś candrama-
 [11]sonubhūtiṃ vātasyābhūtiṃ a tvābha odana yan mīdite pitaro yantu
 devā [12] purohitam tapasā vrahmaṇā ca | svadhām ūrjā rakṣatam ā
 juhomi vāte de-[13]ve pavamāne vṛhaspatāu caturdhābhyodanaḥ kalpa-
 mānorjā devān svadhā [14] pitṛn. śarīram manuṣyaṇ ātidambho vrah-
 maṇān so smākam astu parame [15] vyoman. z ayaṃ panthā odana
 devayāno anāruddho mṛtyunā tena [16] yāhi | advudha svadho nihatā
 sukṛtibhir vrahmaṇāśṛṣṭaś praśikhā-[17]yamasyamaḥ yatra te gṛhā odana
 tat parehy atrāpatad gaśchanty āpaḥ yatra [18] yonim odanam vrahmaṇā
 viduḥ so smākam astu parame vyoman. z hutam [19] te vāci hutam amtu
 cakṣuṣi hutam vijñāne hutam astu te bale | śrotre prā-[f190b]ne te
 hutam prajāmr̥tatve te hutam. kāme ca hutam astu te | yathāgnayo ya-
 [2]divāsa indro yan māruto maruto vāiśvadevaḥ yas te agnir nṛmṇānām
 ahṛ-[3]dya tasminn eka suhato stv odana so smākam astu parame vyoman.
 yā viveśa [4] nṛmṇā manuṣyaṇ agnīnā vahnīḥ prathamo vayodhās tas-
 minyeṣaḥ z 3 z

Bm has in f190a9 datubhis; in 11 odava; in 12 nakṣatam; in 19 astu
 ca°; and in f190b2 paruto vāi°.

Read: yad vā vatsaram ca vradhnasya viṣṭapi parame vyoman | nākena
 nākam abhi sambhavāudana sādhyā nayantu mukhato †mimītum z 1 z
 ādityā rudrā vasavas sacetasā viśve devā ṛtubhis samvidānāḥ | imam
 rakṣantu sadham apramādam z 2 z yad vā vatsaram ca parivatsaram ca
 samvatsaram ahorātrāṇi māsās sūryasyāgneś candramaso 'nubhūtiṃ

vātasyābhūtim †atvābha | odana yam īdate pitaro yantu devāḥ purohitam
 tapasā vrahmaṇā ca z 3 z svadhām ūrjām rakṣataṁ yaṁ juhomi vāte deve
 pavamāne vṛhaspatāu caturdhābhy odanaḥ kalpamānaḥ z 4 z ūrjā devān
 svadhā pitṛṇ śarīraṁ manuṣyān †ātidadbho vrahmaṇān | so ‘smākam
 astu parame vyoman z 5 z ayaṁ panthā odana devayāno anāruddho
 mṛtyunā tena yāhi | †advudha svadho nihataḥ †sukṛtibhir vrahmaṇā sṛṣṭaḥ
 †praśikhāyamasyamaḥ z 6 z yatra te grhā odana tat parehi yatrāpas tad
 gacchanty āpaḥ | yatra yonim odanaṁ vrahmaṇā viduḥ so ‘smākam astu
 parame vyoman z 7 z hutam te vāci hutam astu cakṣuṣi hutam vijñāne
 hutam astu te bale | śrotre prāṇe te hutam prajāmr̥tatve te hutam kāme
 ca hutam astu te z 8 z yathāgneyo yadi vā sa indro yan māruto maruto
 vāiśvadevāḥ | yas te agnir nṛmṇānām †ahṛdyas tasminn ekas suhuto astv
 odana so ‘smākam astu parame vyoman z 9 z ya āviveśa nṛmṇaṁ
 manuṣyam agnir yo vahnīḥ prathamō vayodhāḥ | tasminn ekas suhuto
 astv odana so ‘smākam astu parame vyoman z 10 z 3 z

The edited text here shows practically all that I have been able to make out of this passage; it continues the preceding. The division into stanzas is probably correct or nearly so; the doubtful words are probably more numerous than indicated.

St 5. We might well restore a pāda c as in st 7.

73

[f190b4] yā te [5] tanūr apa cakrāmam anyāir devānām sasyam upa
 sedimā vayam | apsu jajarā gahva-[6]reṣṭhā mahitvā tasyām eka suhato
 stv āudanaḥ so smākam astu parame vyoman. a-[7]he tramānābhyāino
 grhaṁ saṅkāśam bhadre sumanā ghorāḥ prati tvā varṣavṛddhassetu [8]
 yeṣāṁ na svadhā navagaj janitrīr amṛteṣv amṛtāhutābhūt. tān no gopāhi
 madha-[9]m apramādam asmākam etor anu rakṣa jāgrvi | yo no nidhim
 avidhāsam̐tva yetam [10] pravāham prāudham yamarājye | rājā teṣāṁ
 varuṇa indriyāṇy abhi tiṣṭhatu ha-[11]rasā dāvyena | yatam sadasthāḥ
 paryor ivo dadāmy anukṣūtā yajñapatir yad ā-[12]yat. yā khidanti vi
 khidanti dattam vigṛhṇate dakṣiṇā nīyamānā tā-[13]n indro devāṁ
 śaschacipatir agnimedhīḥ pradahan̐ ayatu śakraḥ vṛhaspati-[14]r varuṇas
 soma indro mamāiva dattam kevalam kṛṇvantu z 4 z

Bm has odanaḥ in f190b6; °adhyāino and saṅkāśāśam in 7; and rājyā in 10.

Read: yā te tanūr apacakrāma †manyāir devānām sasyam upa sedima
 vayam | apsucarā gahvareṣṭhā mahitvā tasyām ekas suhuto ‘stv odana so
 ‘smākam astu parame vyoman z 1 z aheḍamānā †bhayaino grhaṁ saṅ-
 kāśam bhadra sumanā aghorā | prati tvā varṣavṛddham etu z 2 z yeṣāṁ
 na svadhā navagaj janitrī nāmartyeṣv amṛtāhutābhūt | tān no gopāya

sadhām apramādam asmākam †etor anu rakṣa jāgrvi z 3 z ye no nidhim
abhidhāmanti ye tam prāvahan prāuḍham yamarāje | rājā teṣām varuṇa
indriyāṇy abhi tiṣṭhatu harasā dāivyena | etaṁ sadhasthāṣ †paryori vo
dadāmy anvakścutā yajñapatir yad āyat z 4 z ya ākḥidanti vikhidanti
dattaṁ vi grhṇate dakṣiṇām iyamānāḥ | tān indro devān śacīpatir
agnimedi pradahan etu śakraḥ | vṛhaspatir varuṇas soma indro mamāiva
dattaṁ kevalam kṛṇvantu z 5 z 4 z

St 1. RV 1. 89. 2c parallels our pāda c, except that it has sakhyam as second word; our sasyam gives no very good sense. For pādas de see the end of the preceding hymn.

St 2. In pāda a I have thought of °mānābhy āitu.

St 3. With pāda c compare above 72. 2c.

St 4. If anvakścutā is acceptable in form it gives a fair meaning.

74

(Ś. 9. 8)

[f190b14] śīrṣaktyam [15] śīrṣāmayam karnaśūlam tṛtīyakam | sarvaṁ
śīrṣaṇyam te rogam bahin nirmantrayā-[16]mahe z karnābhyām tve kām-
kukhebhyaś śuktivalśam vilohitam yaḥ kṛṇotu pu-[17]vocam andraṁ
kṛṇotu pāuruṣam | yasya hetoṣ pracyavato yakṣmo nāmatāsyata | śīrṣa-
[18]rogam aṅgarogam viśvāṅgīnaṁ viśalyakam | sarvaṁ śīrṣaṇyam te
rogam bahin nirmantra-[19]yāmahe | yasya bhīmaṣ pratikāśam uḍvayam
upayati pāuruṣam takmānam śi-[20]tam rūraṁ ca tam tve nirmantra-
yāmahe | ya urū na sarpanṭv atho ye na garinike | ba-[f191a]lāsam antar
aṅgebhyo bahin nirmantrayāmahe | yat kāmācapakāmād dhṛdayā [2]
jāyate pari | hṛdo balāsam aṅgebhyo bahin nirmantrayāmahe z harimā-
[3]nam te aṅgebhyo yakṣmodhām āntar ātmanaḥ yakṣmaṁ te sarvaṁ
aṅgebhyo bahir ni-[4]rmantrayāmahe z māso balāso bhavan mūtraṁ
bhavatu āmayat. yakṣmānam [5] sarveṣām viṣam vi nir vocam aham tvat.
z 5 z

In the left margin of f190b the ms has ndham correcting ndram in line 17.

Bm has varṇa° in f190b15, and also roga va°; it has as the last syllables on a page (f132a I think, but the number is not clear on my photostat copy) mahe corresponding to the same syllables in f190b16 of the birchbark, and its next page begins yasya bhīmaḥ as in f190b19 of the birchbark. Bm has tūnam for rūraṁ in f190b20 and urtū for urū in the same line; it has balāsam in f191a2; yakṣmāu° in 3.

Read: śīrṣaktyam śīrṣāmayam karnaśūlam tṛtīyakam | sarvaṁ
śīrṣaṇyam te rogam bahir nirmantrayāmahe z 1 z karnābhyām te

kañkūṣebhyaś śuktivalśam vilohitam | sarvañ ° ° ° z 2 z yaḥ
 kṛṇoti †puvocam andhañ kṛṇoti pūruṣam | sarvañ ° ° ° z 3 z
 yasya hetoṣ pracyavate yakṣmo nāsata āsyataḥ | sarvañ ° ° °
 z 4 z śīrṣarogañ aṅgarogañ viśvāṅginañ viśalyakam | sarvañ śīrṣaṇyañ
 te rogañ bahir nirmāntrayāmahe z 5 z yasya bhīmaṣ pratikāśa udvepayati
 pūruṣam | takmānañ śītañ rūrañ ca tañ te nirmāntrayāmahe z 6 z ya
 ūrū anu sarpaty atho ye 'nu gavīnike | balāsam antar aṅgebhyo bahir
 nirmāntrayāmahe z 7 z yat kāmād apakāmād dhṛdayāj jāyate pari | hṛdo
 balāsam aṅgebhyo bahir nirmāntrayāmahe z 8 z harimānañ te aṅgebhyo
 yakṣmodhām antar ātmanaḥ | yakṣmañ te sarvañ aṅgebhyo bahir nir-
 māntrayāmahe z 9 z sa āso balāso bhavan mūtrañ bhavatv āmayat |
 yakṣmāṇāñ sarveṣāñ viṣaṇ nir avocam ahañ tvat z 10 z 5 z

St 1. Ś has śīrṣaktim, and our °ktyam may be only an error; but the formation seems correct and I let it stand.

St 2. In pāda b śuktivalśam is uncertain; śatavalśam might be an improvement. In Ppp 1.90.4b the pāda appears and the ms has sraktivalgam.

St 3. In pāda a puvocam may be an error for pramotam as in Ś; pravācam would fit well in meaning.

St 5. In pāda b I keep viśalyakam because the confusion between it and viśalpakam is too great to resolve.

St 10. Pāda d is made to accord with the last pāda of stanzas 1, 9, and 10 of the next hymn.

75

(Ś. 9. 8)

[f191a5] bahir bilañ nir vavatu ka-[6]hāvalañ tvañ darā | yakṣ-
 mānāñ sarveṣāñ viṣaṇ nir vohañ tvat. z udarāt te [7] pari kṛlomna
 nābhyaḥ hṛdayād adhi | yakṣmodhām antar ātmano bahin nirmāntrayā-
 [8]mahe yasyāimānañ vīrujati mūrdhagañ pratyarṣaṇi ahimsantir
 anāmāyā [9] nin dravanti bahir bilañ yā hṛdam upa diśantv anu danvatu
 kikasān. | [10] yaṣ parśve upa diśanty anu dakṣaṃtu prṣti | yas tiraścīr
 upa diśanty arṣa-[11]nīr vakṣaṇābhyaḥ yā gudā ni sarpabhyāmtrāti
 yāpayanti ca | yā ma-[12]gnyo nu sarṣanti parūṇsi virajanti ca ahim-
 santir anāmāyā nin dravanti [13] bahir balam. z yo ṅgāni sadayanty
 akṣmāso ropanā saha | yakṣmānāñ [14] sarveṣāñ viṣaṇ nir vocam ahañ
 tvat. viśalpasya vidradhasya vātikāla-[15]sya vālade | yakṣmānāñ
 sarveṣāñ viṣaṇ nir vocaṇ ahañ tvat. z pādā-[16]bhyāñ te gulphābhyāñ
 jaṅghābhyāñ jānubhyāñ ūrubhyāñ śronibhyāñ pari bhañśasaḥ [17]
 anūkyād arṣaṇīr uṣṇihābhyo grīvābhyas skandhebhyaś śīrṣṇo romam
 anīna-[18]śam. z sañ te śīrṣṇaṣ kapālāni hṛdayasya ca yo viduḥ udyat

sūryā-[19] *dityo aṅgāni romaṁ nakhāni sarvāni sādānāni nīnaśat.* z z
[20] z *anuvā* 12 z

Bm has *dravarti* in line 9, and *datvarta* for *danvatu*; *pārśve* in 10; *ramam* in 17; and *aṅgarani* in 19.

Read: *bahir bilam nir dhāvatu kahāvalam tavodarāt | yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 1 z udarāt te pari klomno nābhyā hrdayād adhi | yakṣmodhām antar ātmano bahir nirmantrayāmahe z 2 z. yās simānam virujanti mūrdhānam pratyarṣaṇīḥ | ahiṁsantīr anāmāyā nir dravantu bahir bilam z 3 z yā hrdayam upadiśanty anutanvanti kikasāḥ | ahiṁsantīr ° ° ° z 4 z yās pārśve upadiśanty anudakṣanti prṣṭīḥ | ahiṁsantīr ° ° ° z 5 z yās tiraścī upadiśanty arṣaṇīr vakṣa- nābhyāḥ | ahiṁsantīr ° ° ° z 6 z yā gudā anusarpanty āntrāti yāpayanti ca | ahiṁsantīr ° ° ° z 7 z yā majjño ‘nusarpanty parūṇi virujanty ca | ahiṁsantīr anāmāyā nir dravantu bahir bilam z 8 z ye ‘ṅgāni madayanti yakṣmāso ropanās saha | yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 9 z viśalyasya vidradhasya vātikārasya vālaḥ | yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 10 z pādābhyām te gulphābhyām jaṅghābhyām jānubhyām ūrubhyām śronibhyām pari bhaṁsasāḥ | anūkād arṣaṇīr uṣṇihābhyo grīvābhyas skandhebhyas śīrṣṇo rogam anīnaśam z 11 z sam te śīrṣṇas kapālāni hrdayasya ca yo vidhuḥ | udyan sūrya ādityo aṅgāni roma nakhāni sarvāni sādānāny anīnaśat z 12 z 6 z anu 12 z*

St 4. In pāda b °diśanti hardly yields a suitable meaning.

St 5. In pāda b dakṣanti might well be emended to rakṣanti.

St 10. In pāda a viśalyasya is adopted to harmonize with 5b in the preceding hymn.

76

(Ś. 9. 2)

[f191a20] *sapatnahām ṛṣabham ghṛtena kāmo śikṣāmi haviṣājye-*
[f191b] *na nīcis sapatnān amupādāyan tvam abhiṣṭuto mahatā vīryeṇa |*
yan me manaso [2] *na priyam na cakṣuṣo yan me hrdaye nābhinandanti*
| udvaṣvapni prati muñcāmi [3] *sapatne kāmam juṣṭahānudaṁ bhi-*
deyam | duṣvapnam kāma duritam ca kāmā [4] *prahustvāmah svakadām*
amartyam ugra iśānaṣ prati muñca tasmin yo smabhya- [5] *m anīharaṇā*
cikitsā | sā te kāma dukitā dhenur ucyate yām āhur vā- [6] *jam kavayo*
virājam | tayā sapatnān pari vṛddhi i mamaryeṇās prāṇā- [7] *ṣ prajās*
paśavo jīvanam vṛnaktu z kāmasyendrasya varuṇasya rājño bale- [8] *na*
savitus savena | agner hotreṇa pra nute piśācām śambivam udakeṣu [9]
dhīrāḥ z adhyakṣo vācī sama kāma ugraṣ kṛṇotu mahyam asaptna- [10] *m*
eva viśve devā mama nātham bhavantu sarve devā havasāvantu māmam.
z z [11] *yan mājyam ghṛtam ij juṣṭāṇāḥ kāmajyeṣṭhā iha mādayantām.*

| [12] *kṛṇvantu mahyam asaptnam eva* | *indrāgnī kāmāsmaratham*
vibhūta nīci-[13] *sapatnān sama pādayātha* | *teṣāṃ sapatnānām ayumā*
tamātāmāsyā-[14] *gne vāstūna nir dahā tvam jahi tvam kāmo mama ye*
sapatnāndhāt tamāsy a-[15] *mu pādayemam. z anindriyārasās santu*
sarve yathā nu jivāt ka-[16] *tamaś caneṣām* | *avadhīta kāmo mama ye*
sapatnam urum lokam akaram mahya-[17] *m edhatum mahyam naman-*
tām pradiśās catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z [18] *z 1 z*

At the bottom of f191a stands daśamadivasemām ṛcām piṇḍapuspam. Its position would seem to indicate that it refers to this hymn. Over duṣva of f191b3 dva is written between the lines; and there is some distortion of letters in line 13 due to a crack in the bark.

Bm has rājñā in f191b7, and the birchbark is not absolutely clear; it has hotre in 8; kāmāsa° in 12.

Read: *sapatnahanam ṛṣabham ghṛtena kāmam śikṣāmi haviṣājyena* |
nīcāis sapatnān mama pādaya tvam abhiṣtuto mahatā vīryeṇa z 1 z yan
me manaso na priyam na cakṣuṣo yan me hrdaye nābhinandati | *tad*
duṣvapnyam prati muñcāmi sapatne kāmam juṣṭvā ṛhān ud aham
bhideyam z 2 z duṣvapnyam kāma duritam ca kāmāprajastām asvagatām
avartim | *ugra īśānaṣ prati muñca tasmin yo 'smabhyam aṇhuraṇā*
cikitsāt z 3 z sā te kāma duhitā dhenur ucyate yām āhur vācam kavayo
nirājam | *tayā sapatnān pari vṛndhi ye mama pary enān prāṇaṣ paśavo*
jīvanam vṛṇaktu z 4 z kāmasyendrasya varuṇasya rājño viṣṇor balena
savitus savena | *agner hotreṇa pra nūde piśācān śambīva nāvam udakeṣu*
dhīraḥ z 5 z adhyakṣo vājī mama kāma ugraṣ kṛṇotu mahyam asapatnam
eva | *viśve devā mama nātham bhavantu sarve devā havam ā yantu ma*
imam z 6 z yan ma ājyam ghṛtam ij juṣāṇāḥ kāmajyeṣṭhā iha māda-
yantām | *kṛṇvantu mahyam asapatnam eva z 7 z indrāgnī kāma saratham*
hi bhūtvā nīcāis sapatnān mama pādayāthaḥ | *teṣāṃ sapatnānām adhamā*
tamānsy agne vāstūni anu nirdaha tvam z 8 z jahi tvam kāma mama ye
sapatnā andhā tamānsy ava pādayāinān | *anindriyā arasās santu sarve*
yathā na jivāt katamaś canāiṣām z 9 z avadhīt kāmo mama ye sapatnā
urum lokam akaran mahyam edhatum | *mahyam namantām pradiśās*
catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z 10 z 1 z

[f191b18] *yat te kāmāsanma trivarūtham udbhṛd vrahma varma*
vyatata-[19] *m ānudyādhyaṃ kṛtam* | *tena sapatnān pari vṛṇḍhi*
imama payeṇā-[20] *ṣ prajāṣ paśavo jīvanam vṛṇaktu z ardharāṇca pra*
plavatām śchinā [f192a] nor iva bandhanam na sāyakāḥ praputtānām

*punar asti nivartanam agnir i-[2]ndro yavaḥ somo yava yāvayantv amum
 āmuṣyāyenam amuṣyā pu-[3]traṁ jīvalokaṁ mṛtalokaṁ katāmum asava-
 viraś catira praṇutto mitrāṇām [4] dveṣyaś pravṛgyas svānām utat
 prthivyām amasyaṁca vidyuta ugro devaḥ pra mṛṇaṁ [5] ṇaṁ sapatnām
 cyutā caṁ vṛhaty acyutā ca vidyud vibharti stanayitnuś ca sarvā z z
 [6] teṣām ādityo draviṇena tejasodyan sapatnān uditān me mahasvān.
 ye-[7]na devā a asurān praṇudanta yenendro dasyūn adhamān tamo
 pabādhe | [8] tam na tvaṁ kāmama ye sapatnām tān assāl lokān prṇutasu
 sarvām | yathā [9] devā asurān prāṇadanta yathāindro dasyūn adhamān
 tamo pabādhe | tathā tvaṁ [10] kāmama ye sapatnām tān asmāl lokān
 prṇutasva dūram | kāmo ja-[11]jñe prathamō nānyaṭ purā nāinaṁ
 devāsaś pitaro nota martyāḥ tatas tvam asi [12] jyāyām viśvā mahāns
 tasmāi te kāma namāit kṛṇomi*

In the right margin opposite line 9 the ms has pardhā correcting pabādhe, and just above the correction is a sign which looks like saṁ: at the beginning of 10 after kāmama the line from which the letters depend is extended to the length of three quarters of an inch and above this line is sa, and below it also is sa.

Bm has trivarthūtham in f191b18; has kāmamasa ye in f192a10; nānya in 11; and nasāit in 12.

Read: yat te kāma śarma trivarūtham udbhṛd vrahma varma vitatam anativyādhyam kṛtam | tena sapatnān pari vṛṅgdhi ye mama pary enān prāṇaś paśavo jīvanam vṛṇaktu z 1 z adharāñcaḥ pra plavantām chinnā nāur iva bandhanam | na sāyakapraṇuttānām punar asti nivartanam z 2 z agnir yava indro yavaḥ somo yavo yavayāvāno yāvayantv amum | āmuṣyāyaṇam amuṣyāḥ putram jīvalokaṁ mṛtalokaṁ katāmum z 3 z asarvaviraś caratu praṇutto mitrāṇām dveṣyaś parivargyas svānām | uta prthivyām ava syanti vidyuta ugro devaḥ pra mṛṇat sapatnān z 4 z cyutā ceyam vṛhaty acyutā ca vidyud bibharti stanayitnuś ca sarvān | teṣām ādityo draviṇena tejasodyan sapatnān nudatām me sahasvān z 5 z yena devā asurān prāṇudanta yenendro dasyūn adhamān tamo babādhe | tena tvaṁ kāma mama ye sapatnās tān asmāl lokāt pra ṇudasva sarvān z 6 z yathā devā asurān prāṇudanta yathendro dasyūn adhamān tamo babādhe | tathā tvaṁ kāma mama ye sapatnās tān asmāl lokāt pra ṇudasva dūram z 7 z kāmo jajñe prathamō nānya āpur nāinaṁ devāsaś pitaro nota martyāḥ | tatas tvam asi jyāyāṁ viśvā mahāns tasmāi te kāma nāma it kṛṇomi z 8 z

St 2. This is Ś 3. 6. 7 and Ppp. 3. 3. 7.

St 3. Ś has only the first two pādas. At the end kṛtāmum would seem good; and amṛta° would seem better.

78

(Ś. 9. 2)

[f192a12] na vātaś cana kāmam āpuḥ [13] rnāgnis sūryo nota candramāḥ na vāpaś cana kāmāśpun nahorātrāṇi ni-[14]hatāni yanti z 1 z na vāi puṇyajanāś cana kāmam āpun na gandharvāpsara-[15]raso na sarpāḥ z 2 z yāvati dyāvāprthivī varimṇā yāpad āpaś śuśya-[16]tir yāvad agniḥ z 3 z yāvatīr diśaś pradiśo viṣūcīr yāvatīr āśā a-[17]bhicakṣaṇā diva z 4 z yāvatīr bhṛṅgā catvaś krūravor yāvatīr vaghā vikṣa-[18]sarpya z 5 z tadas tvām asi jyāyān viśvā viśvāmahān tasmāi te kāma nama i-[19]t kṛṇomi z 6 z yās te śivās tantvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛ-[20]ṇīte z 7 z tābhiḥ ṭam asvān upasamviśasvātyatra pāpīr upa veśayā [f192b] dhiyaḥ z 8 z anuvā 3 z

Bm had °āpun na° in line 13 and a later hand made it °āpunna°; the same was done in the next line; in 16 it has viṣṭacīr; in 18 sarpa.

Read: na vāi vātaś cana kāmam āpa nāgnis sūryo nota candramāḥ | tatas tvam asi jyāyān viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 1 z na vā āpaś cana kāmam āpur nahorātrāṇi nihitāni yanti | tatas ° ° ° z 2 na vāi puṇyajanāś cana kāmam āpur na gandharvāpsarasaso na sarpāḥ | tatas ° ° ° z 3 z yāvati dyāvāprthivī varimṇā yāvad āpaś siśyadur yāvad agniḥ | tatas ° ° ° z 4 z yāvatīr diśaś pradiśo viṣūcīr yāvatīr āśā abhicakṣaṇā divaḥ | tatas ° ° ° z 5 z yāvatīr bhṛṅgā jatvaś kurūravo yāvatīr vaghā vṛkṣasarpyo babhūvuḥ | tatas tvam asi jyāyān viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 6 z yās te śivās tanvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇīse | tābhiḥ ṭam asmān apasamviśasvānyatra pāpīr apa veśayā dhiyaḥ z 8 z 3 z

St 1. The ms reading āpuḥ seems to have been influenced by the next two stanzas.

Stt 2 and 3 have no parallel.

79

(Ś. 8. 6)

[f192b1] yū te mātō manuparjātāyā utatedanu | du-[2]nnāmā tatra mā kṛdhād alin-[3]śa uta vatsapa z 1 z palālā ****lālāu śulkaṁ kokaṁ [4] malimṛtaṁ palitakaṁ aśleṣaṁ vavrivāsam ṛkṣagrivam pramīlinam muṣka-[5]yor apa hanmasi z 2 z mā sa vratāu mopa srpa ūrū māva srjo ntarā | kr-[6]ṇosy asmāi bheṣajam javam durtāmacātanaṁ z 3 z durnāmā ca sunāmā ca [7] ubhāu sambhṛtam iśchatām. | yaś kṛṇaś keśraśira stannajā ta ut taṇḍikā | rāya-[8]n asyā bhaṁsaso muṣkayor apa hanmasi | anujisraṁ pramṛśantaṁ kra-[9]vyādam uta rorihaṁ |

*rāyaś śūkaṣkiṇam bajaḥ piḡo anīnaśat. | yas tvām [10] saptām śchinatti
yaś ca dipsati jāgratīm. chāyām iva pra dām sūtaṣ pari-[11]krāmam anī-
naśat. z yas tvām suptām nipadyate bhrātā bhūtvā piteva ca | [12] vajas
tvām sahatām itat. | hlīvarūpaṁ kirīṭinam. z yaś kṛṇoty a-[13]vatokām
mṛtavatsām imām striyaṁ tvam ośadhe tvām nāśayāmyāḥ kamala-
[14]vaṁdyuvaṁ ye śālāṣ pari nṛtyanti sāyaṁ gardabhanādināḥ z kuśūlā
[15] yaś ca kuṣṣulā kakubhāsvaramāsumā | tām ośadhe tvām gandhena
viṣūcinām [16] vi nāśayaḥ z 4 z*

The first line of f192b is on a fragment of bark pushed up from the rest of the page: in the space left by the displacement of this fragment another hand has written the words of the first line. This repetition by the second hand is not given in my transliteration: in counting the lines on this page one should count at the right hand margin.

Bm gives no indication of this defacement; its variants are few and have no significance.

Read: yāu te mātonmamārja jātāyāḥ pativedanāu | durṇāmā tatra mā
grdhad aliṇśa uta vatsapaḥ z 1 z palālānupalālāu śulkaṁ kokaṁ
ḥmalīmṛtaṁ palitakam | aśleṣaṁ vavrivāśasam ṛkṣagrīvaṁ pramīlinam
muṣkayor apa hanmasi z 2 z mā saṁ vṛto mopa sṛpa ūrū māva sṛjo
'ntarā | kṛṇomy asyāi bheṣajaṁ bajaṁ durṇāmacātanam z 3 z durṇāmā
ca sunāmā cobhāu sambhṛtam icchataḥ | arāyān apa hanmaḥ sunāmā
strāiṇam icchatām z 4 z yaś kṛṣṇaṣ keśy asura stambaja uta tuṇḍikah |
arāyān asyā bhaṇsaso muṣkayor apa hanmasi z 5 z anujighraṁ pra-
mrśantaṁ kravvyādam uta reriham | arāyān śvakiṣkiṇo bajaḥ piḡo
anīnaśat z yas tvām suptām chinatti yaś ca dipsati jāgratīm | chāyām
iva pra tam sūtaṣ parikrāmam anīnaśat z 7 z yas tvām suptām nipadyate
bhrātā bhūtvā piteva ca | bajas tam sahatām itaḥ klībarūpāṁs tirīṭināḥ
z 8 z yaś kṛṇoty avatokām mṛtavatsām imām striyam | tam ośadhe tvām
nāśayāsyāḥ kamalam añjivam z 9 z ye śālāṣ pari nṛtyanti sāyaṁ garda-
bhanādināḥ | kuśūlā ye ca kuṣṣilāḥ kakubhāś karumās srimāḥ | tām
ośadhe tvām gandhena viṣūcinān vi nāśaya z 10 z 4 z

St 2. In pāda b marīmṛśaṁ palījakam would be an improvement: cf. 80. 8b.

St 3. In pāda d javaṁ as given in the ms might stand but bajaḥ in 6d makes the emendation here a reasonable one.

St 4. It seems clear that some copyist skipped from the end of b to the end of d.

St 7. In pāda d sūtaṣ seems somewhat doubtful; ś has sūryaḥ.

[f192b16] ye kakundhāṣ karūrabhāṣ kṛtyāir mūrīṣāni bibhrati klī-
 [17]vā yava pranṛtyante ghoṣāṁ kurvate vane tāyito nāśayāmasi z ye-
 [18]śām paścāt prapade puraṣ pārṣṇī puro mukhaṁ khalajāś śākadhūmajā
 taru- [19]ṇḍā ye ca mayyajā kumbhamuškā yāśavaḥ tān asyād vrah-
 maṇas pate pratibo- [20]dhena nāśayā z z ye sūryaṁ ni dada kṛntyāpa-
 tantam amuṁ divaḥ rāyāṁ [21] vastavāsino durgandhe lohitasyāṁ
 mṛṣakān nāśayāmasi z z [f193a] ye sūryāt pari sarpanti snuṣeva śvaśurād
 adhi | dhajaś ca teṣāṁ piṅgaś ca hrdaye dha [2] na vidyatām. | ātmānam
 atimātram ahim mādhyā bibhrati | strīṇāṁ śroṇi- [3]pratodinam indra
 rakṣāṁsi nāśaye z ye pūrva vadhvo yanty a- [4]ste śrṅgāni bibhratā
 āpāketāmrahāsamna stambe ya kurvate jyotis tāyi- [5]to nāśayāmasi z
 paryastākṣāt pradāṁ kaśā strīṇāṁ maṁtu paṁtagā ava [6] bheṣaja pātaya
 yāimāṁ saṁ vi vṛṣcany apatisvapatiṁ striyaṁ z uddharṣaṇaṁ [7]
 *u*ikeśaṁ jambhayanti sarīṣṣam. | upeśantam adaraṁ sulaṁ tuṇḍena-
 [8]m uta śāluḍhaṁ z padāt pravṛddhi pārṣṇyā stālāṁ gāur iva syanmanā
 | [9] yas te garbhaṁ pratimṛśāj jātaṁ vā mārayād ite z piṅgas tum ugra-
 dhanvā [10] kṛṇotu | hrdayāvinaṁ z yasto jātān mārayanti sūtikānuṣe-
 [11]rate strībhāgān piṅgo gandharvān abhrāivātāiva rājatu z 5 z

Bm has no missing letters at the beginning of f193a7; it reads sūlaṁ at the end of that line.

Read: ye kakundhāṣ karūrabhāṣ kṛtyāir durīṣāni bibhrati | klībā iva
 pranṛtyanto ghoṣāṁ ye kurvate vane tān ito nāśayāmasi z 1 z yeṣāṁ
 paścāt prapade puraṣ pārṣṇīḥ puro mukhā | khalajāś śākadhumajā
 uruṇḍā ye ca †mayyajā kumbhamuškā ayāśavaḥ | tān asyā vrahmaṇas pate
 pratibodhena nāśaya z 2 z ye sūryaṁ †ni dada kṛnty† āpatantam amuṁ
 divaḥ | arāyāṁ vastavāsino durgandhīṇ lohitasyāṁ mṛṣakān nāśayāmasi
 z 3 z ye sūryāt pari sarpanti snuṣeva śvaśurād adhi | bajaś ca teṣāṁ
 piṅgaś ca hrdaye 'dhi ni vidhyatām z 4 z ya ātmānam atimātram ahim
 ādhāya bibhrati | strīṇāṁ śroṇipratodinam indra rakṣāṁsi nāśaya z 5 z
 ye pūrve badhvo yanti haste śrṅgāni bibhrataḥ | āpāke tān prahāsina
 stambe ye kurvate jyotis tān ito nāśayāmasi z 6 z paryastākṣā apra-
 caṅkaśā astrāiṇās santu paṇḍagāḥ | ava bheṣaja pātaya ya imāṁ saṁ-
 vivṛtsaty apatis svapatiṁ striyam z 7 z uddharṣiṇaṁ munikesaṁ
 jambhayantaṁ marīmṛśam | upeśantam †adaraṁsulariṁ tuṇḍelam uta
 śāluḍam | padā pra vidhya pārṣṇyā sthālīm gāur iva spandanā z 8 z yas
 te garbhaṁ pratimṛśāj jātaṁ vā mārayāti te | piṅgas tam ugradhanvā
 kṛṇotu hrdayāvidham z 9 z ye amno jātān mārayanti sūtikā anuśerate |
 strībhāgān piṅgo gandharvān abhram iva vāta ājatu z 10 z 5 z

St 1. In pāda b kṛtyāir may not be good but the commentator's reading shows that it has a standing.

St 3. In pādas ab Ś has na titikṣanta ātapantam; the latter word is an improvement, and it may be that we ought to accept the rest as in Ś.

81

(Ś. 8. 6)

[f193a11] *pariśi-[12]ṣṭam dhārayatām yuyjyatām māva pādi tat. garbham tām ugrāu rakṣasām [13] bheṣajāu nīvabhāryayāu z 1 z paripāṇam puruṣāṇām rakṣasā-[14]m asi cātanam. | arāyān sarvān durṇāmno yātudhānān viṣū-[15]cīnān vi nāsaya z 2 z pavāinasā taṅgalvās chāyakād u-[16]ta nahrakā prajāyāi patye tvā piṅgaṣ pari pātu kimīdinaḥ [17] z 3 z dvāu āsyās caturakṣās pañcapādād anāṅgule vṛddhā-[18]d adhi prasarpataṣ pari pāhi vīravṛtā z 4 z yāsam māmsa-[19]m adanti pāurusaṁ cet kavi garbhāu dā*** keśavārāyān a-[20]syā bhaṅsaso muṣkayor apa harmasi z 5 z piṅga rakṣa jāya-[f193b]mānam pumānsam mā striyam kram āṇḍādo garbham mā dabham bādhasvodhaḥ trimīdina apra-[2]jāstvam mārtaṭatsam āmābhrogham agham ānyam vṛkṣād iva majam kṛtvāpriye pra-[3]ti muñca tat. z piṅga jahy atudhānān durgandhīn lohitasyān tayāṣ praṇuttāḥ [4] kravyādo viṣvaṅco yanti nirhata z 6 z anuvā 3 z*

In the bottom margin of f193a is nma correcting harmasi.

In 193a16 Bm has nakukā for what seems in the birch-bark to be nahrakā; and towards the end of the same line it has patyāi: it indicates the lacuna in line 19: and has kravyādāu in 193b4.

Read: pariśiṣṭam dhārayatām yad dhitam māva pādi tat | garbham ta ugrāu rakṣatām bheṣajāu nīvabhāryā yāu z 1 z paripāṇam puruṣāṇām rakṣasām asi cātanam | arāyān sarvān durṇāmno yātudhānān viṣūcīnān vi nāsaya z 2 z pavāinasāt taṅgalvāc chāyakād uta nagnakāt | prajāyāi patye tvā piṅgaṣ pari pātu kimīdinaḥ z 3 z dvyaśyāc caturakṣāt pañcapādād ananguleḥ | vṛddhād adhi prasarpataṣ pari pāhi varivṛtāt z 4 z ya āmam māmsam adanti pāuruseyam ca ye kraviḥ | garbhān khādanti keśavā arāyān asyā bhaṅsaso muṣkayor apa hanmasi z 5 z piṅga rakṣa jāya-mānam pumānsam mā striyam kran | āṇḍādo garbham mā dabhan bādhasvādhah kimīdinaḥ z 6 z aprajāstvam mārtaṭatsam ād rodam agham āvayam | vṛkṣād iva srajam kṛtvāpriye prati muñca tat z 7 z piṅga jahi yātudhānān durgandhīn lohitasyān | tvayā praṇuttāḥ kravyādo viṣvaṅco yantu nirhatāḥ z 8 z 6 z anu 13 z

St 2. This is not in Ś; but cf. Ś 4. 9. 2, and Ppp. 8. 3. 3.

St 8. This too is not in Ś; b appears above as 80. 3d.

[f193b4] *uttīṣṭa nāma rūpāny o-*[5]*śchiṣṭe rokāhita | uśchiṣṭa indras*
cāgnīś ca viśvavantas samāhitam. z 1 z [6] *uśchiṣṭe dyāvāpṛthivī viśvaṁ*
bhūtaṁ samāhitam. āpas samudra uśchiṣṭe [7] *indramā vātāhi | saṁn*
uśchiṣṭe saṁsyobhūn mrtyur vātaṣ prajāpatiḥ lāukyā [8] *uśchiṣṭāyatvā*
pr̥scidr̥scāvṛscīr mayi dr̥ḥho dr̥ha sthīro nyo vrahma viśvā-[9]*dr̥co daśa*
| anābhim iva sarvataḥ | cakram uśchiṣṭe devatāhitā | ṛk sā-[10]*ma yajur*
uśchiṣṭam udgītaṣ prastutam sthitam. z hiṁkāra uśchiṣṭe madas sā-
[11]mnī mīḍhuś carmayi | āindrāgnīm pavamānām mahānāmnunīr
mahāvratīm. z [12] *uśchiṣṭe yajñamyāṅgāny antar garbha iva mātaram.*
rājasūyaṁ vājapeya-[13]*m agniṣṭomas tato dhvaraḥ z arkāśvamedhā*
uśchiṣṭe jīvavarhir padantu me | a-[14]*gnyādheyam atho dakṣā kāmāṣ*
pr̥schānasā saha | uśchinṇā yajñās sattrā-[15]*ny uśchiṣṭe tu samāhitā |*
agnihotraṁ ca śraddhā ca vaṣatkāro vrataṁ tapaḥ [16] *dikṣiṇeṣṭam*
pūrtaṁ cośchiṣṭe ti samāhitā z ekarātrās trirātrās ca sadyaḥ-[17]*hnīṣ*
prakrīr ugdhyaḥ otanyetam uśchiṣṭe yajñasyānonu vidyayā z z

Read: ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitaḥ | ucchiṣṭa indras
cāgnīś ca viśvaṁ antas samāhitam z 1 z ucchiṣṭe dyāvāpṛthivī viśvaṁ
bhūtaṁ samāhitam | āpas samudra ucchiṣṭe candramā vāta āhitaḥ z 2 z
sann ucchiṣṭe 'saṁś cobhāu mrtyur vājaṣ prajāpatiḥ | lāukyā ucchiṣṭa
āyattā †pr̥scidr̥scāvṛscīr mayi z 3 z dr̥ḥho dr̥ha sthīro nyo vrahma
viśvadr̥so daśa | nābhim iva sarvataḥ cakram ucchiṣṭe devatā āhitaḥ z 4 z
ṛk sāma yajur ucchiṣṭa udgītaṣ prastutaṁ sthitam | hiṁkāra ucchiṣṭe
madas sāmno meḍus ca tan mayi z 5 z āindrāgnaṁ pāvamānaṁ mahā-
nāmnīr mahāvratam | ucchiṣṭe yajñasyāṅgāny antar garbha iva mātari
z 6 z rājasūyaṁ vājapeyam agniṣṭomas tato 'dhvaraḥ | arkāśvamedhā
ucchiṣṭe jīvabarhir madintamaḥ z 7 z agnyādheyam atho dikṣā kāmāpraś
chandasā saha | ucchinṇā yajñās sattrāny ucchiṣṭe 'dhi samāhitaḥ z 8 z
agnihotraṁ ca śraddhā ca vaṣatkāro vrataṁ tapaḥ | dakṣiṇeṣṭam pūrtaṁ
cocchiṣṭe 'dhi samāhitaḥ z 9 z ekarātrās trirātrās ca sadyahkrīṣ prakrīr
ukthyaḥ | otaṁ nihitam ucchiṣṭe yajñasyāṇūni vidyayā z 10 z 1 z

St 3. In pāda d we may have nothing but a distortion of the pāda
as in Ś, vraś ca draś cāpi śrīr mayi.

St 4. In pāda b Ś has viśvasr̥jo.

St 5. In pāda c Ś has svarah for madas, but I believe the latter can
stand. In d in defence of meḍus we can quote meḍavas of KS. 40. 5;
but it is in no way sure.

St 10. In pāda a Ś has dvirātraḥ.

83

(Ś. 11. 7)

[f193b17] *catūrā*-[18]*trāṣ pañcarātraḥ ṣaḍrātras cobhayaḥ saha ṣoḍaśi saptarātrasyośchiṣṭā ja*-[19]*jñire sarve ya yajñāmṛte hitā z 1 z pratihāro nidhanam viśvaci*-[20]*ś cāticiś ca ya | sāhnātīrātrav aśchiṣṭe dvādaśāho pi tan mayi z 2 z* [f194a] *sūnrtā sinvati kṣemas svadhūjyāmṛtaṁ saha | uśchiṣṭam sarve pratyamca kāmāṣ kāme*-[2]*na tṛpyanti z 3 z nava bhūmyām samudrasyasyośchiṣṭe ti śrutād ivaḥ ā sūryo tā*-[3]*ny uśchiṣṭe horātre ca tan mayi | upahavyam viśūvantam ye ca yajñā divi śrutaḥ* [4] *bībharti bhartā viśvasyośchiṣṭo janatuṣ pitā z pitā janadar uśchi*-[5]*ṣṭāu sāu pautraś ca pitāmahaḥ śikṣad viśvasyeśāno ca vṛṣā bhū*-[6]*myām atignayaḥ z 6 z rtaṁ satyam tapāu dikṣāś śāsamo dharmāś ca karmajaḥ* [7] *bhūta bhaviṣya uśchiṣṭe vīryam lakṣmīr balaṁ bale z samṛddhir ojakūtiḥ kṣatram* [8] *rāṣṭram ṣaḍ urvyaḥ samvatsaro dyu*-*śchiṣṭa idātya preṣād grhā haviḥ caturhotāraṣ pri*-[9]*yaś caturdāsyānu navidaḥ uśchiṣṭe yajñāhau rātrāś cava paśubandhās ta*-[10]*d iṣṭayaḥ ardhamāsāś ca māsāś cāntavā ṛtubhis saha ucīṣṭe ghoṣi*-[11]*nīr āpa stanayitnu śucin mayi z*

Bm has *tapo* in f194a6; *yajñāho* in 9; and *datubhis* in 10.

Read: *catūrātraṣ pañcarātraḥ ṣaḍrātraś cobhayaḥ saha | ṣoḍaśi saptarātraś cocchiṣṭāj jajñire sarve ye yajñā amṛte hitāḥ z 1 z pratiharo nidhanam viśvajic cābhijic ca yaḥ | sāhnātīrātrāv ucchiṣṭe dvādaśāho 'pi tan mayi z 2 z sūnrtā samnatiḥ kṣemas svadhōrjāmṛtaṁ sahaḥ | ucchiṣṭe sarve pratyāñcaḥ kāmāṣ kāmēna tṛpyanti z 3 z nava bhūmīs samudrāś cocchiṣṭe 'dhi śritā divaḥ | ā sūryo bhāty ucchiṣṭe 'horātre ca tan mayi z 4 z upahavyam viśūvantam ye ca yajñā divi śritāḥ | bibharti bhartā viśvasyocchiṣṭo janituṣ pitā z 5 z pitā janitur ucchiṣṭo 'sāu pautraś ca pitāmahaḥ | śikṣad viśvasyeśāno 'tho vṛṣā bhūmyām atighnyaḥ z 6 z rtaṁ satyam tapo dikṣā śramo dharmāś ca karma ca | bhūtam bhaviṣyad ucchiṣṭe vīryam lakṣmīr balaṁ bale z 7 z samṛddhir oja ākūtiḥ kṣatram rāṣṭram ṣaḍ urvyaḥ | samvatsaro 'dhy ucchiṣṭa idā prāiṣā grahā haviḥ z 8 z caturhotāra āpriyaś caturmāsyāni nīvidaḥ | ucchiṣṭe yajña hotrāś ca paśubandhās tad iṣṭayaḥ z 9 z ardhamāsāś ca māsāś cāntavā ṛtubhis saha | ucchiṣṭe ghoṣiṇīr āpa stanayitnuś śucir mahī z 10 z 2 z*

St 3. In *pāda a* *asinvatiḥ* does not fit the context.

St 6. In *pāda b* Ś has *asoḥ* which may be intended here.

St 10. In *pāda d* Ś has *śrutir*, but *śucir* seems better.

84

(Ś. 11. 7)

[f194a11] śarkarā siktāśmānam oṣadhayo vī-[12]rudhas tṛṇā | abhrāṇi vidyuto varṣam uśchiṣṭe samśrutā śrutā rādhyā prā-[13]pti vyāptis samāpti mahy edhati anyāpatira uśchiṣṭe bhūtir āhitā ni-[14]hitā hitā z yaś ca prāṇāti prāṇena yaś ca paśyati cakṣuṣā uśchiṣṭāj ja-[15]jñire sarve | divi devā adhivīśrutaḥ prāṇāpānau cakṣuś śrotram akṣatiś ca [16] yā z devāndevāṣ pitaro manuṣyā gandharvāpsarasāś ca ye | rg yajus samā-[17]māni śchandāṃsi purāṇam yajuṣā saha z 6 atharvāṅgirasas [18] vrahma sarpapunyaajanāś ca ye z 8 z ānandāś ca pramodāś cābhimoda- [19]punaś ca ye z 8 z uśchiṣṭāj jajñire sarve divi devā divi śrutaḥ z [20] om divi devā divi śrutaḥ

In line 13 the ms corrects (interlinear) to atyāpatir.

Bm copied the dittography of 16-17 and then deleted the first mā.

Read: śarkarās sikitā āsmāna oṣadhayo vīrudhas tṛṇā | abhrāṇi vidyuto varṣam ucchiṣṭe samśritā śritā z 1 z rādhyā prāptir vyāptis samāptir maha edhatuḥ | atyāptir ucchiṣṭe bhūtir āhitā nihitā hitā z 2 z yac ca prāṇāti prāṇena yac ca paśyati cakṣuṣā | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 3 z prāṇāpānau cakṣuś śrotram akṣitiś ca kṣitiś ca yā | ucchiṣṭāj ° ° ° z 4 z devāṣ pitaro manuṣyā gandharvāpsarasāś ca ye | ucchiṣṭāj ° ° ° z 5 z ṛcas samāni chandāṃsi purāṇam yajuṣā saha | ucchiṣṭāj ° ° ° z 6 z atharvāṅgirasas vrahma sarpapunyaajanāś ca ye | ucchiṣṭāj ° ° ° z 7 z ānandāś ca pramudāś cābhimodamudāś ca ye | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 8 z 3 z

St 2. In pāda b the ms form edhati might stand, but it seems so like a lectio facillior that I have followed Ś.

85

(Ś. 11. 8)

[f194a20] anu manyur jāyām āvahaṭ saṅkasya grhā-[f194b]d adhi | kāsam janyaṣ ke varaṣ kāu jyēṣṭhavaras bhavat. tapaś cāivāstām karma jātar maha-[2]ty arṇave | tapo ha jajñe karmanas tam te jyēṣṭham upāsata | daśa śākhām a-[3]jāyanta devā devebhyas paraḥ yo vāi tām vidyām nāmātāśchādyā mahad vate z [4] z 3 z prāṇāpānau cakṣuś śrotram akṣataś ca kṣataś ca yā | vyānodānodā-[5]no vān manas te vākūtim ā vaha ajātām dhṛtavo yo dhāta vṛhaspatiḥ i-[6]ndrāgnir āsvinā tarhi ki te jyēṣṭham upāsata z 5 z tapaś cāivāstām karma-[7]jāntan mahaty arṇave

| *tapo ha jajñe karmaṇā tan te jyeṣṭham upāsata z 6 z [8] kuta indras kus soma kuto gnir ajāyata | kutas tvaṣṭā sam abhavad dhātā sam a-[9]bhavat kutah z 7 z indrād indra somāt somo gnir agnir ajāyata | tvaṣṭā [10] ha jajñe tvaṣṭudhātā dhātur ajāyata z 8 z etāsam daśa jātā devā [11] devebhyaḥ puraḥ putrebhyo lokam dattvā kasmin te loka āsate | ya to bhūmi-[12]ṣ pūrvāsīd yām addhātaya id viduḥ | ke tasyan devā āsate kasmi-[13]n sādhiśrutaḥ z 4 z*

In the left margin of f194b opposite line 3 is *dyaṣpa*, correcting *devebhyaḥ*.

Bm has *śākhām* in f194b2; *cakṣu* in 4.

Read: *yan manyur jāyām āvahat saṅkalpasya grhād adhi | ka āsan janyāḥ ke varāḥ ka u jyeṣṭhavarō bhavat z 1 z tapaś cāivāstām karma cāntar mahaty arṇave | tapo ha jajñe karmaṇas tat te jyeṣṭham upāsata z 2 z daśa sākam ajāyanta devā devebhyaḥ paraḥ | yo vāi tān vidyān nāmāthā sa vā adya mahad vadet z 3 z prāṇāpāṇāu cakṣuś śrotram akṣitiś ca kṣitiś ca yā | vyānodāno vān manas te vā ākūtim ā vahan z 4 z ajātā āsann ṛtavo tho dhātā vṛhaspatiḥ | indrāgnī āsvinā tarhi kam te jyeṣṭham upāsata z 5 z tapaś cāivāstām karma cāntar mahaty arṇave | tapo ha jajñe karmaṇā tat te jyeṣṭham upāsata z 6 z kuta indras kutas somas kuto gnir ajāyata | kutas tvaṣṭā samabhavad dhātā samabhavad kutah z 7 z indrād indras somāt somo agner agnir ajāyata | tvaṣṭā ha jajñe tvaṣṭur dhātā dhātur ajāyata z 8 z ye ta āsan daśa jātā devā devebhyaḥ purā | putrebhyo lokam dattvā kasmin te loka āsate z 9 z yeto bhūmiḥ pūrvāsīd yām addhātaya id viduḥ | ke tasyām devā āsate kasmin sādhiśritā z 10 z 4 z*

St 3. Pāda c is almost § 7c. In b purā as in § st 3 and below in st 9 is better.

St 10. Pāda d would be improved by reading *kasminś ca sã°*.

86

(§. 11. 8)

[f194b13] *kutaḥ keśāḥ kutas snāvaḥ kuto stīty ābharat. | a-[14]ṅgā pārvāni majjānam ku māmsam kutābharat. z 1 z yadā keśān a-[15]sthi snāva māsam majjānam ābharat. śarīram kṛtvā [16] pādavat ta lokam anu prāviśam. z 2 z śamsato nā-[17]ma to divā eṣāmbhārāis samabharām. sarvaṁ saṁsṛjya mṛtyum devāḥ | [18] puruṣam āviśam. z śiro hastān atho bāhu jihvām grīvāś ca ke-[19]kasā prṣṭir majjahye pārśve kas tat samadadhād ṛṣiḥ [20] z 4 z ūrū pād aṣṭhivantāu śroṇi hastāv atho mu-[f195a]kham. tvacā prāvṛtiya tat sarvaṁ dhā samadadhār mayi z 5 z yat taś charīram adadhā-[2]t sandhāyā sohitam mayi | yanedam ad virocate*

so smin varṇam ābharat. z 6 z [3] sarve devā upāsikṣan tad ijanād vidhū śatī īśā viśasya yā jāyā sū-[4]smin varṇam ābharat. z 7 z yadā tvaṣṭā vyatṛṇāt pita tvaṣṭī ya uttarah grhaṁ [5] kṛtvā martyaṁ devāṣ puruṣam āvišet. z 8 z svapno vāi tandrīn nirṛtaḥ pāpmā-[6]no nāma devatā | jarā śālityaṁ pālityaṁ śarīram anu prāviśam. z 9 z [7] steyaṁ duṣkṛtaṁ vrajinaṁ satyaṁ yajño yaśo mahaḥ balaṁ ca kṣatram ojaś ca śarīra-[8]m anu prāviśam. z 10 z anuvā 5 z

Bm has pādavatu in f194b16; kaḥ stat in 19 [possibly the ms intends kas stat]; aṣṭhivanto in 20; yatu in f195a1; mohitaṁ in 2; and uturah in 4.

Read: kutaṣ keśān kutaś snāva kuto 'sthīny ābharat | aṅgā parvāni majjānaṁ ko maṁsaṁ kuta ābharat z 1 z yadā keśān asthi snāva maṁsaṁ majjānam ābharat | śarīraṁ kṛtvā pādavat kaṁ lokam anu prāviśat z 2 z saṁsico nāma te devā ye saṁbhārāis samabharan | sarvaṁ saṁsṛjya martyaṁ devāḥ puruṣam āviśan z 3 z śiro hastān atho bāhū jihvāṁ grīvāś ca kikasāḥ | prṣṭīr tṛmajjahye pārśve kas tat sam adadhād ṛṣiḥ z 4 z ūrū pādāv aṣṭhivantāu śronī hastāv atho mukham | tvacā prāvṛtya tat sarvaṁ saṁdhā sam adadhān mayi z 5 z yat tac charīram adadhat sandhayā saṁhitaṁ mayi | yenedam adya rocate ko 'smin varṇam ābharat z 6 z sarve devā upāsikṣan tad ajānād vadhūs satī | īśā vaśasya yā jāyā sāsmin varṇam ābharat z 7 z yadā tvaṣṭā vyatṛṇāt pitā tvaṣṭur ya uttarah | grhaṁ kṛtvā martyaṁ devāṣ puruṣam āviśan z 8 z svapno vāi tandrīr nirṛtiḥ pāpmāno nāma devatāḥ | jarā khālityaṁ pālityaṁ śarīram anu prāviśan z 9 z steyaṁ duṣkṛtaṁ vrajinaṁ satyaṁ yajño yaśo sahaḥ | balaṁ ca kṣatram ojaś ca śarīram anu prāviśan z 10 z 5 z

St 4. This is 15ab and 14cd in Ś; the next is 14ab and 15cd.

St 5. In pāda d Ś has mahī; in 6b it has mahat. Our mayi gives a queer turn to the meaning.

87

(Ś. 11. 8)

[f195a8] bhūtiś ca vābhūti-[9]ś ca rātayo rātayaś ca yā | kṣutaś ca sāvās trṣṇāś ca śarīram anu prāviśam. [10] z 1 z nindyaś ca vānindyāś ca yaś ca hartveti neti ca | śarīraṁ śraddhā dakṣi-[11]nāśraddhā cānu prāviśam. z 2 z vidyāś ca vāvidyāś ca yaś ca nṛtya-[12]n upadeśyam. | śarīraṁ sarve prāviśan rthasmāmātho yajuḥ z 3 z [13] ānandānandāṣ pramado bhīmodamutaś ca ye | haso nariṣṭā nantāna śarīram anu [14] prāviśam. z 4 z ālāpāś ca pralāpāś cabhālāpalapalāś ca ye | śa-[15]śarīraṁ sarve prāviśann āyujāṣ prayujo yujah z 5 z prāṇāpānāu [16] cakṣuś śrottrām akṣataś cakṣatiś ca yā | vyānodāno vān manaś śarīreṇa tuyante z [17] z 6 z āśiṣaś ca praśiṣaś ca saṁsiśo viśiṣaś ca yā | cittānu sarve

sañka-[18]lpās śarīram anu prāviśam. z 7 z tvarās ca vāi dhṛtayaś ca
 iḍāsīs sunṛte [19] yadā | śarīram sarve prāviśam nijarīr iṣyādho mṛdhaḥ
 z 8 z āstrāis ca [20] vāstrāis ca taruṇāḥ kṛpaṇāis ca yā | guhyās śukriyā
 yās sthūlā-[f195b]s tā dhībavatsur asādhayat. z 9 z asthi kṛ* * * *
 n*atoṣṭāpo vadhyam. [2] rotaḥ kṛtvājyaṁ devāḥ puruṣam āviśam.
 z 10 z

In f195a12 the ms has above sa in sarve the sign nba; and in the right margin opposite the same line stands samcayam; an asterisk seems to indicate that it refers to rthas, so I suspect that it should be samśayam.

Bm has at the very beginning bhūtiś ca vaḥ; in line 10 it has netiś ca; in 12 ṛcassām°; in 14-15 it wrote the syllable sa twice and then deleted the first; in 18 it has iḍāsīs and at the beginning of 19 yada; in f195b1 it shows no lacuna and reads kṛtvā samican tato°.

Read: bhūtiś ca vā abhūtiś ca rātayo 'rātayaś ca yāḥ | kṣudhaś ca
 sarvās tṛṣṇāś ca śarīram anu prāviśan z 1 z nindyāś ca vā anindyāś ca
 yaś ca hanteti neti ca | śarīram śraddhā dakṣiṇāśraddhā cānu prāviśan
 z 2 z vidyāś ca vā avidyāś ca yac tcanṛtyan upadeśyam | śarīram sarve
 prāviśann ṛcas sāmātho yajuḥ z 3 z ānandā nandāḥ pramudo 'bhīmo-
 damudaś ca ye | haso nariṣṭā nṛttāni śarīram anu prāviśan z 4 z ālāpāś
 ca pralāpāś cābhilāpalapaś ca ye | śarīram sarve prāviśann āyujāḥ prayujo
 yujāḥ z 5 z prāṇāpānāu cakṣuś śrotram akṣitiś ca kṣitiś ca yā | vyāno-
 dānāu vān manaś śarīrena ta iyante z 6 z āśiśaś ca praśiśaś ca samśiśo
 viśiśaś ca yāḥ | cittāni sarve sañkalpāś śarīram anu prāviśan z 7 z tvarās
 ca vāi dhṛtayaś ceḍāśīs sūnṛte ca yā | śarīram sarve prāviśan tñijarī
 riṣādo mṛdhaḥ z 8 z āśneyiś ca vāsteyiś ca tvaranāḥ kṛpaṇāś ca yāḥ |
 guhyāś śukrā yās sthūlā āpas tā bībhatsur asādhayan z 9 z asthi kṛtvā
 samidham tad aṣṭāpo 'vādhavayan | retaḥ kṛtvājyaṁ devāḥ puruṣam
 āviśan z 10 z 6 z

St 3. In pāda b ś has yac cānyad °; in c brahma prāviśad.

St 8. This stanza has no parallel; pāda d is doubtful.

88

(Ś. 11. 8)

[f195b2] ya āpo yās ca devatā ya [3] virāḍ vrahmaṇā maha | śarīram
 vrahma prāviśaś charīre dhi prajāpatī z 1 z [4] sūryaś cakṣur vātaḥ
 pranam puruṣasya bhībībhedire | tathāsyāitaram ātmānam de-[5]vāḥ
 prāyaścanty agnaye z 2 z tasmād vāi vidvān puruṣam idaṁ vrahmeda
 ma-[6]nyate | sarvā hy asmin devatā śarīre dhi samīhitā z 3 z yad ibhya
 sthā-[7]nam aṅgeṣu pitā lokāṁ akalpayat. | śarīram sarvā devatā
 yathāñga-[8]m anu prāviśam. z 4 z aṅgam aṅgaṁ śarīrasya sarve devānu

prāviśam. [9] pitā hy ebhyaṣ prāyaśchantam lokam apiparājitam. z 5 z tam loka-[10]m aparājitam. sarve devānu prāviśam. prajāpatir yad ābharaś cha-[11]riram bahudhā hitam. z 6 z anuvā 14 z

Read: yā āpo yās ca devatā yā virāḍ vrahmaṇā saha | śārīram vrahma prāviśac charīre 'dhi prajāpatiḥ z 1 z sūryaś cakṣur vātaṣ prāṇam puruṣasya vi bhejire | tathāsyetarām ātmānam devāḥ prāyacchann agnaye z 2 z tasmād vāi vidvān puruṣam idam vrahmeti manyate | sarvā hy asmin devatā śārīre 'dhi samāhitā z 3 z yad ebhya sthānam aṅgeṣu pitā lokam akalpayat | śārīram sarvā devatā yathāṅgam anu prāviśan z 4 z aṅgam-aṅgam śārīrasya sarve devā anu prāviśan | pitā hy ebhyaṣ prāyacchat tam lokam aparājitam z 5 z tam lokam aparājitam sarve devā anu prāviśan | prajāpatir yam ābharac charīram bahudhā hitam z 6 z 7 z

St 3. In pādas cā devatāś and °hitāḥ might rather better.

The last three stanzas have no parallel.

89

(Ś. 11. 1)

[f195b11] agne jāyā-[12]ssvāditin noditeyaṁ vrahmāudanam pacati putrakāmas saptarṣayo bhūtakr-[13]tas te tvā manihantu prajāyā saheyah z 1 z kṛṇuta dhūmam vṛṣa-[14]naś sakhāyo droghāvitā vā tam atsva | ayam agni prītanāṣāt su-[15]vīro yena devās sahantaś śatīrṇ. z 2 z agne janīṣṭhā ma-[16]hate vīyāya vrahmāudanāya paktaye jātavedāḥ saptarṣayo bhūta-[17]kṛta tan te tvājījanam asme rayiṁ sarvavīran ni yaśchatām. z [18] z 3 z samiddho gné samīdhā sāmīdhyase vīśvādevān yajñi-[19]yān ehā vakṣaḥ tébhyo havyam śrapaye jātavedas svargam lokam adhi rohaye-[20]nam. z 4 z tredhā bhāgo nihato jātavedo devānām pītīr-[f196a]nām utā mārtyānām. vāmśo jānīdhvam vi bhajāmi tam vo yo devānām sāivam pārayāti [2] z 5 z agne sahasvānn abhībhūr abhīrasi nīco nyubja dviśatam svapatnān. | yan mātṛā [3] miyamānā mitāti svajātams te balidamcaṣ krnotu z 6 z sūkam sujātāiṣ paya-[4]sā sehy arbūdenam mahate vīryāya | ūrdhvo nākasyādhi roha viṣṭapas svarge-loka iti [5] yam vadantam. z 7 z yan mahī prati grhṇātu carma prthivyāi devī sumanasyamānā | [6] adhi gaśchayema sukṛtāsu lokam. z 8 z etāu grāvāṇāu sayujā yuñdhi [7] carmaṇi nir bhidy ānsūn yajamānāya sādhuḥ avatī nr jahye prdanyavaḥ ūrdhvām [8] prajāṁ ud dharanty aruḥah z 9 z grhāṇā grāvāṇāu sayujā vīru hastā te dē-[9]vā yajñeyā yajñam ayuḥ trayo varā yatamās tvam vṛnīṣe tās te samṛddhyāir iha rā-[10]dhayāmi z 10 z

In the left margin of f195b opposite line 15 is ktakru: in the top margin of f196a the ms has ssva with indication that it is a correction

of °tañ sva° of line 2; and very close to this is tamsa which probably is a correction of the first correction. At the very top of the margin is pośaya. In the right margin opposite line 6 is űdhi formed slightly differently from the űdhi at the end of line 6; close by is mañ.

Bm has dhūsañ in f195b13; havyoñ in 19; and viṣṭas in f196a4.

Read: agne jāyasvāditir noditeyañ vrahmāudanāñ pacati putrakāmā | saptarṣayo bhūtakṛtas te tvā manthantu prajāyā saheha z 1 z kṛṇta dhūmañ vṛṣaṇas sakhayo 'droghāvitā vācam accha | ayañ agniṣ pṛta-nāṣaṭ suvīro yena devāso asahanta śatrūñ z 2 z agne 'janiṣṭhā mahate vīryāya vrahmāudanāya paktaye jātavedaḥ | saptarṣayo bhūtakṛtas tañ te tvājījanann asyāi rayiñ sarvavīrañ ni yaccha z 3 z samiddho 'gne samidhā samidhyase viśvādevāñ yajñīyāñ eha vakṣaḥ | tebhyo havyañ śrāpayan jātavedas svargañ lokam adhi rohayāñnam z 4 z tredhā bhāgo nihito jātavedo devāñāñ pitṛñāñ uta martyāñāñ | añśāñ janīdhvañ vi bhajāmi tāñ vo yo devāñāñ sa evañ pārayāti z 5 z agne sahasvāñ abhibhūr abhīdasi nīco nyubja dviṣatas sapatnāñ | iyañ mātṛā mīyamānā mitā ca sajātāñs te ṭbalidamcaṣ kṛṇotu z 6 z sākañ sujātāiṣ payasā sahāihy ṭarbudenañ mahate vīryāya | űrdhvo nākasyādhi roha viṣṭapañ svargo loka iti yañ vadanti z 7 z iyañ mahī prati grhṇātu carma pṛthivī devī sumanasyamānā | adhi gacchema sukṛtāñ u lokam z 8 z etāu grāvāpāu sayujā yuñdhi carmañi nir bhindhy añśūñ yajamānāya sādhu | avaghnatī ni jahi ye pṛtanyava űrdhvāñ prajāñ uddharanty udūha z 9 z grhāṇa grāvāpāu sayujā vīra hasta ā te devā yajñīyā yajñam aguḥ | trayo varā yatamāñs tvañ vṛñiṣe tās te samṛddhīr iha rādhāyami z 10 z 1 z

St 1. In pāda a Ś has nāthiteyam, but I believe the ms reading is possible.

St 5. In pāda c the ms reading vañśāñ does not seem possible.

St 6. In pāda d Ś has balihṛtaḥ.

St 9. In pāda d Ś has udbharanty, which might well be given here.

90

(Ś. 11.1)

[f196a10] *upasvade druye sīdatā yūyañ vi vacyadhvam yajñeyāsasnu-*
[11] *śī śriyā | samāñāñ atu sarvāṣ chyāmadhaspadañ dviṣatas mādhayema*
z 1 z [12] yantu dhītir mam u te janītrañ grhṇātu tvāñ aditiṣ śūra-
putrāñ | parā puniśyavañ pṛ-[13] tanyavo smi rayiñ sarvavīrañ ni
yaśchāt. z 2 z parihi nāri punar ehi kṣipram a-[14] pām apāñ tvā go adya
rikṣad bharāya | tāsāñ grhṇitā yatamā yajñīyāsañ [15] vibhajya dhī-
rītarā hvayīta z 3 z yo mā kur yoṣitaṣ śumbhamānā uttiṣṭha nā [16] ṛtavas
sañ bharasva | sapatnavanyā prajāyā prajāpatyā tvā kañ yajñas prati

kumbham [17] gr̥bhāya z 4 z urjo bhāgo nihato yat surāvo ṛṣi pramṛtāpā haraitā | [18] ayam yajño nāthavid u gātadit prajāvid ugraś paśumad vīravid vo stu z 5 z [19] agne carur yajñīyas tvāddhy ariksaś śucis tapistha tapasā tapānam. āṛṣayā [f196b] dāivābhisamhanya bhāgam imet tapistha ṛtubhis tapantu z 6 z śuddhāpo yoṣito [2] yajñeyā yamāpaś carasiva sarpantu śubhrā | dadat prajāṃ bahulān āśūn me paktāuda-[3] nasya sukr̥tāseti lokam. z 7 z vrāhmaṇā śuddhā utpūtā ghr̥tena momasyāṃśa-[4] vas taṇḍulā yajñīyā ime | apa praviśyatu prati gr̥hṇātur vaś carur imāṃ paktvā sukr̥-[5] trāṃ eti lokam. z 8 z abhyāvarcasva prajāyā sahāinām pratyāṃ evaṃ devatābhi-[6] s sahādhībhis svargo lokam abhisamvihinām ādityo deva parame vyoma z 9 z muru-[7] s prasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāś pitara-[8] s prato-pacāham paktvā pañcadaśas te smi z 10 z

Bm has utiṣṭha in f196a15 and gr̥bhāya in 17: it has imetup° in f196b1; bahulān in 2; tāṃgulā in 4 and pitāmahā in 7.

Read: upaśvase druvaye sīdatā yūyam vi vicyadhvaṃ yajñīyāśas tuṣāih | śriyā samānān ati sarvānt syāmādhaspadaṃ dvīṣatas pādayema z 1 z iyaṃ te dhītir idam u te janitram gr̥hṇātu tvām aditiś śūraputrā | parā punīhi ya imāṃ ṛtanyavo 'syāi rayiṃ sarvavīraṃ ni yaccha z 2 z parehi nāri punar ehi kṣipram apāṃ tvā goṣṭho adhy arukṣad bharāya | tāsām gr̥hṇītād yatamā yajñīyā asan vibhājya dhīritarā ṭhavyā z 3 z emā agur yoṣitāś śumbhamānā ut tiṣṭha nāri tavasaṃ bharasva | supatnī patyā prajāyā prajāvatyā tvāgan yajñas prati kumbham gr̥bhāya z 4 z ūrjo bhāgo nihato yaś purā vā ṛṣiprabhṛtāpa ā bharaitāḥ | ayam yajño nāthavid gātuvit prajāvid ugraś paśumad vīravid vo 'stu z 5 z agne carur yajñīyas tvāddhy arukṣac chucis tapisthas tapasā tapānam | āṛṣeyā dāivā abhi samhatya bhāgam ime tapisthā ṛtubhis tapantu z 6 z śuddhā āpo yoṣito yajñīyā imā āpaś carum iva sarpantu śubhrah | dadan prajāṃ bahulān paśūn me paktāudanasya sukr̥tām eti lokam z 7 z vrāhmaṇā śuddhā uta pūtā ghr̥tena somasyāṃśavas taṇḍulā yajñīyā ime | apaś pra viśata prati gr̥hṇātu vaś carur imāṃ paktvā sukr̥tām eti lokam z 8 z abhyavartasva prajāyā sahāinām pratyāṃ enām devatābhis sahāidhi | svargaṃ lokam abhisamvihinām āditya devā parame vyoman z 9 z uruṣ prathasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāś pitaraś prajopajāham paktvā pañcadaśas te 'smi z 10 z 2 z

St 2. In pāda d the ms gives asmāi°as in 89. 3d, which may make the change to asyāi a little less sure.

St 3. In pāda d we might consider hvayeta, but it is less probable than jahitāt as in Ś.

St 6. In pāda c Ś has saṃgatya, but samhatya is good.

St 10. The preponderance of ms authority in Ś seems to point to paktā in d; but our ms is clear and paktvā is not impossible.

91

(Ś. 11. 1)

[f196b8] sahasraprṣṭhaś śatadhāro akṣa-[9]to vrahmāudano devayānas svargaḥ amūś tvā dadhāmi prajāyā ṛṣayāno ba-[10]liḥārāya mṛlatām mahyam eva z 1 z ud ehi vedīm prajāyā vardhayenaṁ [11] nudasva rakṣaṣ pratiran dhehy enam. paśyū samānān atu sarvām śchāmādhhaspadaṁ dviṣa-[12]tas sādāyema z 2 z ṛtena tvaṣṭā manaso hiteyaṁ vrāhmāudanasya nihatā [13] vedir agre āśadhriyaṁ suddhām avi dhehi nāri mantrodanaṁ mādāya dāivānām. z 3 z [14] aditer hastāṁ srucam etām dvitīyām saptarṣayo bhūtākṛto yām akr̥nvan. sā gā-[15]trāṇi vidīṣy odanasya dravyarcebhyaṁ adhy enaṁ cinotu z 4 z śrutan tvā havir upa [16] sīdantu devā anusrupyāgne punar enaṁ prasr̥pyas somena pūto jāṭhare sīda vrāhma-[17]ṇā āṛṣayas ta marṣaṁ prāśītāraḥ z 5 z somo rājaṁ savajñānaṁ ā vapāibhyo vrā-[18]hmaṇā yatame tvopa sīdām. ṛṣiṇām ṛṣayas tapaso dhi jātā vrāhmāudane su-[19]havā jōhavīmi z 6 z iyam āpo madhumatī ghr̥taścyuto vrāhmaṇā haste-[f197a]su prapṛthaschādayāmi | yatkāme dim abhiśiñcāmi coham indro marutvān sthādhitād i-[2]dān me z 7 z idān me jyotir amṛtaṁ hiraṇmayāṁ paktāṁ kṣettrāt kāmādhugā ma eṣā | idān [3] dhanān ni dadhe vrahmaṇeṣu kṛṇve pañhām pitṛsu yat svargaḥ z 8 z agnāu tuṣāṅgā vapi [4] jātavedasi paraś kambukān upa madhvayetaṁ. | yataṁ śvaśrumu grarājaṁ sva bhāgam atho [5] vidma nikṛter bhāgadheyaṁ. z 9 z śyāmyataś pacata yeti svānvatas svargaṁ lokam a-[6]dhi rohayenam. yena rohāt paramāt padyayasva yaḥ z 10 z anu 3 z

The ms corrects āśadhriyam in f196b13 to āśaddhyaṁ; and in the top margin of f197a daho stands over coham of line 1.

Bm has staddhām in f196b13; prasyapyas in 16; °tārāḥ and vapāityo in 17; doham in f197a1; maktāṁ in 2.

Read: sahasraprṣṭhaś śatadhāro akṣato vrahmāudano devayānas svargaḥ | amūś ta ā dadhāmi prajāyā ṛṣayāinān balihārāya mṛlatām mahyam eva z 1 z ud ehi vedīm prajāyā vardhayāinām nudasva rakṣaṣ prataraṁ dhehy enām | śriyā samānān ati sarvānt syāmādhhaspadaṁ dviṣataś pādāyema z 2 z ṛtena tvaṣṭā manaso hiteyaṁ vrahmāudanasya nihitā vedir agre | āśadhriṁ suddhām ava dhehy nāri | mantrāudanaṁ sādāya dāivānām z 3 z aditer hastāṁ srucam etām dvitīyām saptarṣayo bhūtākṛto yām akr̥nvan | sā gātrāṇi vidīṣy odanasya darvir vedyām adhy enaṁ cinotu z 4 z śṛtaṁ tvā havir upa sīdantu devā anusr̥pyāgneḥ punar enān pra sarpa | somena pūto jāṭhare sīda vrahmaṇām āṛṣeyās te mā riṣan prāśītāraḥ z 5 z somo rājaṁ samjñānaṁ ā vapāibhyo 'vrāhmaṇā yatame tvopasīdān | ṛṣiṇ āṛṣeyāns tapaso 'dhi jātān vrahmāudane suhavā jōhavīmi

z 6 z idam apo madhumatīr ghr̥taścuto vrahmaṇām hasteṣu prapṛthak
sādayāmi | yatkāma idam abhiṣiñcāmi vo 'ham indro marutvān sa dadād
idam me z 7 z idam me jyotir amṛtaṁ hiraṇmayam pakvaṁ kṣetrāt
kāmadughā ma eṣā | idam dhanam ni dadhe vr̥hmanēṣu kṛṇve panthām
pitṛṣu yaḥ svargaḥ z 8 z agnāu tuṣān ā vāpa jātavedasi paraṣ kambūkān
upa mṛddhy etān | etaṁ śuśrūma gr̥harājasya bhāgam atho vidma nirṛter
bhāgadheyam z 9 z śrāmyataṣ pacata eti sunvatas svargaṁ lokam adhiroha-
yānam | yena rohāt param āpadya yad vāya <uttamam nākaṁ paramam
vyoma> z 10 z 3 z

St 3. For anśadhrīm see Whitney's Translation.

St 6. At the beginning of b Ś has subrahmaṇā and in its 32b has
abr̥hmaṇā.

St 10. Pāda d is supplied from Ś.

92

(Ś. 11.1)

[f197a6] babhrer adhva-[7]ryū mukham etad va mṛddhi jyāya lokam
kṛṇuhi prajānan. | ghr̥tamna gātrān sarvā [8] vi mṛddhi kṛṇve panthām
pitṛṣu yat svargaḥ z 1 z babhra rakṣa sumatim ā vapāibhyas suvr̥hma-
[9]nā yatame tvapasidāt. puriṣiṇaṣ prathamānaṣ purastān ānāriṣayas te
mā ri-[10]ṣam prāśītāraḥ z 2 z ārṣeyeṣu ni dadho nuda tvā nānā rṣayām
apy astv atra | agnir me [11] guptvā marutaṣ ca sarve viśve devā abhi
rakṣanti panthām. z 3 z yajñam dūhānam [12] sadam at pramīnam
mānsam dhenum sadanam rayiṇām. prajāmr̥tatvam u u dīrgha-[13]m
āyu rāyaṣ ca poṣam upa tvā sadema z 4 z rṣabho si svarga rṣiṇārṣeyām
ga-[14]ścha | sukr̥tāl loka sīda tan nāu samkṛtam. z 5 z samātanasuṣvān
sampsy agne pṛtha-[15]ś kalpe devayānām | yebhis sukr̥tāir anu
prajñeṣṭhamssa yajñe nāke tiṣṭhantam adhi sa [16] saptaraśmāu z 6 z
yena deva jyotiṣā dyām udāyam vrahmāudanam paktvā sukr̥tasya lo-
[17]kam. tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad dhehi
sukr̥tām u loka z 7 z [18] z a 4 z

Between lines 7 and 8 of f197a the ms is defaced in a small spot but
the writing is only slightly injured.

Bm has babhre and svabr̥hma in f197a8.

Read: babhrer adhvaro mukham etad vi mṛddhy ājyāya lokam kṛṇuhi
prajānan | ghr̥tena gātrānu sarvā vi mṛddhi kṛṇve panthām pitṛṣu yaḥ
svargaḥ z 1 z babhre rakṣas sumatim ā vapāibhyas suvr̥hmaṇā yatame
tvapasidān | puriṣiṇaṣ prathamānaṣ purastād ārṣeyāṣ te mā riṣan prāśi-
tāraḥ z 2 z ārṣeyeṣu ni dadha odana tvā nānārṣeyānām; apy asty atra |
agnir me guptvā marutaṣ ca sarve viśve devā abhi rakṣanti paktam z 3 z

yajñam duhānam sadam it prapīnam pumānsam dhenum sadanam
rayīnām | prajāmṛtatvam uta dīrgham āyū rayaś ca poṣam upa tvā
sadema z 4 z ṛṣabho 'si svarga ṛṣin ārṣeyān gaścha | sukr̥tām loke sīda
tan nāu samkṛtam z 5 z samātanuṣvānusaṁprayāhy agne pathas kalpaya
devayānān | ebhis sukr̥tair anu prageṣma yajñam nāke tiṣṭhantam adhi
saptaraśmāu z 6 z yena devā jyotiṣā dyām udāyan vrahmāudanam paktvā
sukr̥tasya lokam | tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad
dhehi sukr̥tām u loke z 7 z 4 z

St 2. In pāda a Ś has samadam and in b avrāhmaṇā; see above under 91. 6.

St 3. In pāda c Ś has goptā: in d it has pakvam at the end, for which panthām might be a miswriting.

St 7. The last two pādas here have no parallel.

93

[f197a18] *prācī tvā diśo nir vapāmi śatadhāram apakṣudham. sa
paktārvas sukr̥tām* [19] *yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ*
z 1 z sarvatras sarvatra nir vapāmi-[20] *ty anuṣaṅgaḥ z punaruktiḥ z*
dakṣiṇāyāi tvā z 2 z pratīcī tvā 3 z udīcī [21] *tvā z 4 z dhruvāyāi tvā*
z 5 z ūrdhvāyāi tvā diśi z 6 z diśe ni dive tvā ni [f197b] *śi z 7 z ānta-*
riksāya tvā ni diśi z 8 z pṛthivībhyas tvā ni diśi z 9 z paśubhyā-[2] *s tvā*
ni diśi | z 10 z anuvā 5 z

Read: *prācyāi tvā diśe nir vapāmi śatadhāram apakṣudham | sa
paktvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z
dakṣiṇāyāi tvā diśe ° ° ° z 2 z pratīcyāi tvā diśe ° ° ° z 3 z
udīcyāi tvā diśe ° ° ° z 4 z dhruvāyāi tvā diśe ° ° ° z 5 z
ūrdhvāyāi tvā diśe ° ° ° z 6 z dive tvā nir ° ° ° z 7 z anta-
riksāya tvā nir ° ° ° z 8 z pṛthivībhyas tvā nir ° ° ° z 9 z
paśubhyas tvā nir vapāmi śatadhāram apakṣudham | sa paktvārohas
sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 10 z 5 z*

This is somewhat similar to the end of Ś 12. 3.

94

[f197b2] *manuṣebhyas tvā ni diśi z 1 z pitṛbhyas tvā ni* [3] *diśi z 2 z*
ṛṣībhyas tvā ni diśi z 3 z ārṣebhyas tvā ni diśi z 4 z āṅgirābhyas tvā
[4] ni² z 5 z atharvadyas tvā ni² z 6 z vanaspatebhyas tvā² z 7 z anu 6 z

Bm does not have the superposed numerals at the end of 5, 6, and 7: it has °vabhyas in 6; and at the end of 7 tvarī anuvākaḥ 6.

Read: *manuṣebhyas tvā nir vapāmi śatadhāram apakṣudham | sa
paktvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z*

pitṛbhyas tvā nir ° ° ° z 2 z ṛṣibhyas tvā nir ° ° ° z 3 z
 āṛṣebhyas tvā nir ° ° ° z 4 z aṅgirobhyas tvā nir ° ° ° z 5 z
 atharvabhyas tvā nir ° ° ° z 6 z vanaspatibhyas tvā nir vapāmi
 śatadhāram apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ
 prathamajāḥ purāṇāḥ z 7 z 6 z

95

[f197b4] *virudbhyas tvā z 1 z [5] uṣadhībhyas tvā z 2 z ṛtubhyas tvā
 z 3 z ārtavebhyas tvā ni z 4 z lokebhyas tvā z 5 z lo-[6]kānan tvādhyakṣe-
 bhyo ni z 6 z devebhyas tvā ni z 7 z dāivebhyas tvā ni z 8 z sarvābhyas tvā
 de-[7]vatābhyo nir vapāmi śatadhāram apakṣudham. z 9 z sa panthāras
 sukr̥tām ya lo-[8]ko yatra ṛṣayaḥ prathamajāḥ pu***āḥ z 10 z pha 7 z*

Between lines 8 and 9 the ms has peeled, causing the lacuna indicated.

Bm omits the numeral 1; it has paktār° in 7; and no lacuna in 8.

Read: *virudbhyas tvā nir vapāmi śatadhāram apakṣudham | sa pakvā-
 rohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z oṣa-
 dhībhyas tvā nir ° ° z 2 z ṛtubhyas tvā nir ° ° z 3 z ārtavebhyas
 tvā nir ° ° z 4 z lokebhyas tvā nir ° ° z 5 z lokānām tvādhyakṣe-
 bhyo nir ° ° z 6 z devebhyas tvā nir ° ° z 7 z dāivebhyas tvā
 nir ° ° z 8 z sarvābhyas tvā devatābhyo nir vapāmi śatadhāram
 apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ
 purāṇāḥ z 9 z 7 z*

96

[f197b8] *pumān puṁso adhi tiṣṭha ca-[9]rma na te śiṣṇam pradahāj
 jātavedāḥ bhavāt tamtrīṇim apy apsarāsū z 1 z mahatī dyāvā-[10]prthivī
 antarikṣam idam mahat. | mahan mahimnā sarvāṅga yas tvā pacaty
 odanā [11] z 2 z saptāidaṁ sūryābhṛtas sapta puṣkarīṇir uta | saptāu
 sahasraṁ gandharvā yas tvā [12] pacaty odanā z 3 z yadhā tāiṣām
 udagātasiḍ devā hotāra ṛtvijas sarvāṅgaṁ [13] yatrāudanaṁ satyenāgre
 samarayam. z 4 z sapta ṛṣayo bhūtakṛta ṛṣayaḥ sādhyā-[14]ś ca ye |
 te vāi sarvāṅgaṁ odanaṁ śraddhayāgre samirayan. z 5 z yas sarvāṅgaṁ
 pa-[15]pacati vrahmaṇam ca na hiṁsati | tasmāi jyotiṣmantam lokam
 yamo rājābhiraṁśati [16] z 6 z tam sarvāṅgaṁ ghr̥tapliṣṭham divimātram
 devasamhitan nidatsvām uttaraśevadhīm. [17] tam tam vrahmābhi-
 rakṣatu z 7 z tasyodanasodanam antarikṣam dyāuḥ prṣṭham diśaḥ pārśve
 [18] sūryācandramasāv akṣam ṛtavo dantāḥ pavamānaḥ prāṇo āṅgirasō
 rūpam. z 8 z [19] anuvā 15 z*

Bm has *te* in f197a9; *sūryabhūtas* in 11; *ca nda* in 15; °*hitam* in 16; and *dyāu* in 17.

Read: *pumān puṁso adhi tiṣṭha carma na te śiṣṇam pra dahāj
 jātavedāḥ | bhavāt tamtrīṇim apy apsarāsu z 1 z mahatī dyāvāprthivī*

antarikṣam idaṁ mahat | mahān mahimnā sarvāṅgo yas tvā pacaty odana
 z 2 z saptedaṁ sūryā ābhṛtās sapta puṣkariṇī uta | sapta sahasraṁ
 gandharvā yas tvā pacaty odana z 3 z yathā teṣāṁ udgātāsīd devā hotāra
 ṛtvijaḥ | sarvāṅgaṁ yatrāudanaṁ satyenāgre samīrayan z 4 z sapta
 ṛṣayo bhūtakṛta ṛṣayas sādhyās ca ye | te vāi sarvāṅgaṁ odanaṁ śrad-
 dhayāgre samīrayan z 5 z yas sarvāṅgaṁ pacati vrahmāṇaṁ ca na hiṁsati
 | tasmāi jyotiṣmantam lokam yamo rājābhi rakṣati z 6 z tam sarvāṅgaṁ
 ghr̥tapṛṣṭham divimātraṁ devasaṁhitam | †nidatsvām uttaraśevadhim
 tam te vrahmābhi rakṣatu z 7 z tasyāudanasodaram antarikṣam dyāuṣ
 pṛṣṭham diśaṣ pārśve sūryācandramasāv akṣyāv ṛtavo dantāṣ pavamānaṣ
 prāṇo āṅgirasō rūpaṁ z 8 z anu 15 z

St 1. Pāda a is Ś 12. 3. 1a, but the rest has no parallel.

97

(Ś. 9. 5)

[f197b19] a nāittam ā rabhasva sukr̥tāl lokam api gaśchatu prajānan.
 | tī-[20]ntvā tamāṁsi bahudhā vipāśyaṁ ajo nākam ā kramatām tr̥tīyam.
 z 1 z [f198a] pra pado denigada duṣcaritaṁ yaś cacāru suddhaś śaphāir
 ā kramatām prajānan. te jyotiṣma-[2]ntam sukr̥tāślokam ipsam tr̥tīye
 nāke adhi vikramasva z 2 z anu ścha syāmena kṛtvā-[3]cam etām viśasvī
 yathā pravy asanā mā saṁsthāḥ mābhi druvaṣ paraśuṣ kalpayenaṁ sukr̥-
 [4]tām madhye adhi viśvayemam. z 3 z bhūmyām bhūmim adhi dhā-
 rayāmi ma śiṅcodakām a-[5]bhi dheky enam. z pary ādhattāgninā
 śamitāras sruco gaśchatu sukr̥tām yatra lokaḥ z 4 z [6] ut krāmātuṣ pari-
 cer u dhattās taptā caror adhi nākam tr̥tīyam. | agner agnir api sambabhū-
 [7]yathā jyotiṣmāñ āścha sukr̥tām yatra lokaḥ z 5 z pañcāudanaṣ pañ-
 cadhā vi kramasvā-[8]t krośyamāṇa pañca jyotiṁṣi | ijanānām sukr̥tām
 prehi madhyam jyotiṣmantam abhi lokam [9] jayāsmāi z 6 z ajam
 evāgnim ajam aj jyotir āhur ajam vrahmaṇe jīyatā deya-[10]m ā u |
 ajas tvamāsy apa hantu dūram asmil loke śraddhadānena tuḥ z 7 z etad
 a-[11]davo jyotiṣ pitaras tr̥tīyam pañcodanaṁ vrahmaṇe jam dadāti |
 ajas tamāsy apa ha-[12]nti dūram pañcodano vrahmaṇe dīyamānaḥ z 8 z
 pañcadano vrahmaṇe dīyamano ā-[13]jo nāka pañca tām tr̥tīyam.
 vicakramānās sukr̥tasya loke svar jotiṣā tamo [14] apa hanti dūram.
 z 9 z ajā kramasva sukr̥tām yatra loka śalabho ni datto ati [15] durgāṇy
 eṣaḥ pañcāudano vrahmaṇe dīyamāno viśvarūpā kamanughāsy ekā z [16]
 z 10 z

In the left margin of f198a the ms has de correcting the first word of line 11.

Bm has nāitum in f197a19; danig° in f198a1; pañco° in 5, and also twice in 12; °svā kro° in 7-8; jyoti in 11.

Read: ā nayāitam ā rabhasva sukr̥tām lokam api gacchatu prajānan | tīrtvā tamāñsi bahudhā vipaśyann ajo nākam ā kramatām tṛtiyam z 1 z pra pado nenigdhi duścāritam yac cacāra śuddhāis śaphāir ā kramatām prajānan | jyotiṣmantām sukr̥tām lokam īpsan tṛtiye nāke adhi vi kramasva z 2 z anu chya śyāmena tvacam etām †viśasvī yathāparv asinā mā mañsthāḥ | mābhi druhaṣ paruṣaṣ kalpayāinaṁ sukr̥tām madhye adhi vi śrayemam z 3 z bhūmyām tvā bhūmim adhi dhārayāmy ā siñco-dakam abhi dhehy enam | pary ādhattāgninā śamitārās śrto gacchatu sukr̥tām yatra lokāḥ z 4 z ut krāmātaṣ pari ced uddhataṣ taptāc caror adhi nākam tṛtiyam | agner agnir api sambabhūvitha jyotiṣmān gaccha sukr̥tām yatra lokāḥ z 5 z pañcāudanaṣ pañcadhā vi kramasvākraṁsya-mānaṣ pañca jyotiñsi | ījānānām sukr̥tām prehi madhyam jyotiṣmantam abhi lokam jayāsmān z 6 z ajam evāgnim ajam u jyotir āhur ajam vrahmaṇe jivatā deyam āhuḥ | ajas tamāñsy apa hantu dūram asmiñl loke śraddadhānena dattaḥ z 7 z etad vo jyotiṣ pitaras tṛtiyam pañcāudanaṁ vrahmaṇe †jam dadāti | ajas tamāñsy apa hantu dūram pañcāudano vrahmaṇe dīyamānaḥ z 8 z pañcāudano vrahmaṇe dīyamāno ajo nākam pra kramatām tṛtiyam | vicakramāṇas sukr̥tasya loke svar jyotiṣā tamo apa hantu dūram z 9 z ajā kramasva sukr̥tām yatra lokas śalabho na catto ati durgāny eṣaḥ | pañcāudano vrahmaṇe dīyamāno viśvarūpā kāmādughāsy ekā z 10 z 1 z

St 1. This is Ś 1ab and 3cd.

St 2. Pāda c has no parallel except 1a of the next hymn.

St 3. In pāda b Ś has viśastar; perhaps that is intended here.

St 4. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b.

St 5. In pāda a uddhataṣ is uncertain and little better than the reading of Ś.

The correspondences between Ś. 9. 5 and the hymns here are varied and at times not close.

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(Ś. 9. 5)

[f198a16] pra jyotiṣmantām sukr̥tām lokam īpsam pañcāudanaṁ vrahmaṇe jam dadāti z [17] sa vyāpo niśy abhi lokam jayāsmo śivo smabhyam prati grhyate dhi z 1 z ajas tri-[18]nāke tridive ripra tiṣṭhite sukr̥tām loke dyadivāñsam dadāti | pañcāudano vrā-[19]hmaṇe dīyamānas sa dhātāram tṛptyā tarpayāmi z 2 z ajo hy agner ajuniṣṭa śo-[20]kāḍ vipro viprasya sahaso vayodhāt. hutam iṣṭam abhipūrtam vaṣaṭkr̥tām vañ devā rtu-[21]śaṣ kalpayantu z 3 z amūtam vāso dadhyād

*dhiraṇyaṁm api dakṣiṇā | tathā lokā-[f198b]n samāpnuyād ye divyā ye
ca pārthivāḥ z 4 z etās tvā dadhārās chamayanti viśvatā-[2]s sāmyā devīr
ghṛtaprṣṭhā madhuścutaḥ stabhāne prthivīm divaṁ sadasva nāke tiṣṭhāsy
a-[3]dhi saptaraśmāu z 5 z prṣṭhā prthivyā iti catasraḥ pañcāudanaṁ
pañcabhir aṅguli-[4]bhir dravyoddhara pañca cāudanam etam. prācīm
diśaṁ dakṣiṇām prācīm udicīm dhruvām ū-[5]rdhvām diśaṁ ā kra-
masva z 10 z*

Bm has *jayāsse* and *ssabhyaṁ* in f198a17; *sasāpnu°* in f198b1; *pacādanam* in 3; and *cāuranam* in 4.

Read: *jyotiṣmantarṁ sukr̥tārṁ lokam īpsan pañcāudanaṁ vrahmaṇe
'jaṁ dadāti | sa vyāpto neṣy abhi lokam jayāsmāi śivo 'smabhyaṁ prati-
grhīta edhi z 1 z ajas trināke tridive triprṣṭhe sukr̥tārṁ loka dadivāṁsaṁ
dadhāti | pañcāudano vrahmaṇe dīyamānas sa dhātāraṁ tṛptya tarpayāsi
z 2 z ajo hy agner ajaniṣṭa śokād vipro viprasya sahaso vayodhāḥ | hutam
iṣṭam abhipūrtaṁ vaṣaṭkṛtaṁ tvaṁ devā r̥tuśaḥ kalpayantu z 3 z amotaṁ
vāso dadhyād dhiraṇyam api dakṣiṇām | tathā lokān samāpnuyād ye
divyā ye pārthivāḥ z 4 z etās tvā dhārās śamayanti viśvatas somyā devīr
ghṛtaprṣṭhā madhuścutaḥ | stabhāna prthivīm divaṁ sadasva nāke
tiṣṭhāsy adhi saptaraśmāu z 5 z prṣṭhāt prthivyā aham antarikṣam āruham
antarikṣād divam aruham | divo nākasya prṣṭhāt svar jyotir agām aham
z 6 z ajo 'sy aja svargo 'si tvayā lokam aṅgirasas prajānan | taṁ
lokam anu jñeṣma z 7 z yena vā sahasraṁ vahasi yena vā sarvavedasam |
tenemaṁ yajñam no vaha svar deveṣu gantave z 8 z ajaṁ ca pacata pañca
cāudanān | ajaṁ pañcāudanān paktvā devālokaṁ samānaśuḥ z 9 z pañcāu-
danaṁ pañcabhir aṅgulibhir darvyoddhara pañca cāudanam etam | prācīm
diśaṁ dakṣiṇām prācīm udicīm dhruvām ūrdhvām diśaṁ ā kramasva
z 10 z 2 z*

St 2. In pāda a the edited text agrees with Ś, but it would be possible to read *pra tiṣṭhate*. To read *tarpayāti* in d would improve the meaning.

St 3. At the beginning of d *vāmaṁ* would suit well.

St 6. This and the next three are repeated from Ppp 3. 38. 8-11: st 6 is Ś 4. 14. 3, the others parallel Ś 9. 5. 16, 17, and 37a.

St 10. For this cf. Ś 4. 14. 7.

[f198b5] *prācyām diśi śiro jasya dehi dakṣiṇāyām di-[6]śi dakṣiṇan
dehi pārśvam. prācīyām diśi bhasatam asya dhehy udīcyām diśy uttare
[7] dhehi pārśvam. z 1 z ajasyānekam ūrdhvāyām diśi dhehi pājasyām
dhruvāyām. [8] antarikṣa madhyato madhyamasya padbhyaś caturbhya*

*prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śru-[9]tayā prornuhi tvacā sarvāir
aṅgāis sambhṛtaṁ viśvarūpam. sa uttiṣṭha prehi nākam utta-[10]maṁ
padbhyaś ca prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānā sadhrīcī
a-[11]syāntardeśāḥ prati grhṇantu tejasam. tāś te rakṣantu tava tubhyam
etaṁ tābhyo juho-[12]mi haviṣā ghr̥tena z 4 z ye vrāhmaṇe nīśadhe yasti
dikṣu yā vi-[13]puruṣoja | nānām ajasya | sarvaṁ tad agne sukr̥tasya
loke jānītān nas saṅga-[14]mane pathinām. z 5 z ajaṣ pañcāudano
vyakramata tasyor ayyam abhavad u-[15]daram antarikṣam. dyāus te
pr̥sthāṁ diśas pārśve z 6 z diśas cātidi-[16]śas ca śr̥ṅge satyaṁ cartuṁ
ca cakṣuṣī viśvarūpaṁ śraddhā prāṇo virāt purah z 7 z [17] eṣa vā aparī-
mito yajño yad adaṣ pañcāudanaḥ nir apyayaṁ bhrātṛvyaṁ dahati
[18] bharaty ātmanā parāsyāt priyo bhrātṛvyo bhavati z 8 z*

Bm has cartuṁ in line 16 and bhrātṛvyaṁ in 17.

Read: prācyām diśi śiro 'jasya dhehi dakṣiṇāyām diśi dakṣiṇaṁ dhehi
pārśvam | pratīcyām diśi bhasadam asya dhehy udīcyām diśy uttaram
dhehi pārśvam z 1 z ajasyānukam ūrdhvāyām diśi dhehi pājasyaṁ
dhruvāyām diśi dhehi | antarikṣe madhyato madhyam asya padbhiś
caturbhiś prati tiṣṭha dikṣu z 2 z śrtam ekaṁ śrtayā prornuhi tvacā
sarvāir aṅgāis sambhṛtaṁ viśvarūpam | sa uttiṣṭha prehi nākam uttamaṁ
padbhiś caturbhiś prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānās sadhrīcīs
sāntardeśāḥ prati grhṇantu tejasam | te rakṣantu tava tubhyam etaṁ
tābhyo juhomi haviṣā ghr̥tena z 4 z yaṁ vrāhmaṇe nidadhe yaṁ ca dikṣu
yā vipruṣa odanānām ajasya | sarvaṁ tad agne sukr̥tasya loke jānītān
nas saṅgamane pathinām z 5 z ajaṣ pañcāudano vy akramata tasyora iyam
abhavat | udaram antarikṣaṁ dyāus te pr̥sthāṁ diśas pārśve z 6 z diśas
cātidiśas ca śr̥ṅge satyaṁ ca ṛtaṁ ca cakṣuṣī viśvarūpaṁ śraddhā prāṇo
virāt paruḥ z 7 z eṣa vā aparimīto yajño yad ajas pañcāudanaḥ | nir
apriyaṁ bhrātṛvyaṁ dahati bharaty ātmanā | parāsyati yo bhrātṛvyo
bhavati z 8 z 3 z

St 1. This and the next two are Ś 4. 14. 7cd-9: some restorations are made from Ś.

St 6. This seems to need further emendation.

St 8. The last clause here is given as found in the next hymn st 5 [no. 7 in the ms], and also st 12; in the latter the ms reads as here.

[f198b18] nāsyāsthīni bhīndyām [19] na magnyo nīrdahe z 1 z sarvāṇi
samādāye | idam idam praveśaye z 2 z [20] idam idam asyaṁ rūpaṁ
tenedam saṅgameti | svadhām ūrjam akṣatīm maho smāi du-[21]he |

ya evaṁ viduṣo jaṁ pañcāudanaṁ dadāti z 3 z indrāya bhāgaṁ samitā
 [f199a] kṛnotvaṁ yajñā yajñapatiś ca mūriḥ yo no dveṣaṁ tanutām
 dravasvāriṣṭāvīrā yajamā-[2]naś ca sarve z 4 z pañca lokāḥ pañcartavaḥ
 pañca sruṣu vṛṣanotī | ya evaṁ vi-[3]dūṣe ajāṁ pañcāudanaṁ dadāti
 z 5 z yo vāyantam itṛataṁ veda | āyatīm eva [4] priyasya bhrātṛvyasya
 śriyam ādatte z 6 z bhavaty ātmanā parāsyati yo bhrā-[5]tṛvyo bhavati
 va saṁyantam iti saṁvayantīm eva z 7 z [6] vāi bhavantam iti bhavantam
 eva | vāi abhibhavatam iti abhibhavantīm eva | vā [7] vāvā udyantam
 iti ubhyatīm eva z 8 z vāi mūrdhānam iti mūrdhnīm eva z 9 z [8] yo vāi
 sarvam itṛataṁ veda | sarvam evāsyā priyasya bhrātṛvyasya śriyam ādatte
 bhavaty ā-[9]tmanā parāsyāt priyo bhrātṛvyo bhavati z 10 z yāvanty
 asya lomāni vrahmāstr-[10]nāti vedyām. tāvatir asva dhārā samudras-
 yevākṣataḥ z 11 z duhām kṣīraṁ [11] bhavatu sarpir ebhyas svarā
 bhūtvopatiṣṭhāt surāpām. madho vārām adhipebhyo duhā-[12]d oja
 nāke tiṣṭhatu modamānaḥ z 4 z

In the top margin of f199a there is a correction sū over camūriḥ of line 1; and in the left margin opposite the interspace between lines 10 and 11 is mbha, but what it is intended to correct is not clear to me.

Bm has paṇcāudanaṁ in f198b21; casūriḥ in f199a1; udyatīm in 7; and bhevatu in 11.

Read: nāsyāsthīni bhindyān na majjño nirdahet | sarvāṇi samādā-
 vedam idam praveśayet z 1 z idam idam asya rūpaṁ tenedaṁ saṅgamayati
 | svadhām ūrjam akṣitīm maho 'smāi duhe ya evaṁ viduṣo 'jaṁ pañcāu-
 danaṁ dadāti z 2 z indrāya bhāgaṁ śamitā kṛnotu yajñāṁ yajñapatiś
 ca sūriḥ | ye no dveṣanty anu tām dravasvāriṣṭā vīrā yajamānāś ca sarve
 z 3 z pañca lokāḥ pañcartavaḥ pañca sruṣu vi sanoti | ya evaṁ viduṣe ajāṁ
 pañcaudanaṁ dadāti z 4 z yo vā āyantam ity ṛtuṁ veda | āyatīm evā-
 priyasya bhrātṛvyasya śriyam ādatte bhavaty ātmanā | parāsyati yo
 bhrātṛvyo bhavati z 5 z yo vāi saṁyantam, ity ṛtuṁ veda | saṁyatīm
 evāpriyasya ° ° ° bhavati z 6 z yo vāi bhavantam ity ṛtuṁ veda |
 bhavantīm evāpriyasya ° ° ° bhavati z 7 z yo vā atibhavantam ity
 ṛtuṁ veda | atibhavantīm evāpriyasya ° ° ° bhavati z 8 z yo vā
 abhibhavantam ity ṛtuṁ veda | abhibhavatīm evāpriyasya ° ° °
 bhavati z 9 z yo vā udyantīm ity ṛtuṁ veda | udyatīm evāpriyasya
 ° ° ° bhavati z 10 z yo vāi mūrdhānam ity ṛtuṁ veda | mūrdhnīm
 evāpriyasya ° ° ° bhavati z 11 z yo vāi sarvam ity ṛtuṁ veda |
 sarvām evāpriyasya bhātṛvyasya śriyam ādatte bhavaty ātmanā | parāsyati
 yo bhrātṛvyo bhavati z 12 z yāvanty asya lomāni vrahmāstrṇoti vedyām |
 tāvatir asya dhārās samudrasyevākṣatāḥ z 13 z duhām kṣīraṁ bhavatu
 sarpir ebhyas svarād bhūtvopatiṣṭhāt surāpām | madhor dhārām adhi-
 pebhyo duhād oja nāke tiṣṭhatu modamānaḥ z 14 z 4 z

St 2. In the last clause viduṣe as in st 4 might be better.

St 4. This has no parallel.

St 11. In this stanza mūrdhānam and mūrdhnīm are probably corrupt.

St 13. This and the next stanza have no parallel.

101

(Ś. 10. 8)

[f199a12] *ṣkambheneme viṣkambhite bhyo dyāuś ca bhūmi*-[13]*ś ca tiṣṭhataḥ skambhāidaṁ sarvaṁ ātmānva te tat prāṇaṁ nirvicyayam.*
z 1 [14] *ekacakraṁ vartata ekanemi sahasrākṣaṁ pra*-[15]*mado ni paścāt. |*
ardhena viśvaṁ bhuvanaṁ jajāna etasyārdhaṁ kinm u tasya
 [16] *ketuḥ z 2 z pañcavāhi vahaty agram asva prṣṭhaya yuktvaṇ anu*-
 [17]*saṁvahanti | ayātam asva dadṛṣe na yātum paran ne*-[18]*dīyo varam*
daviyaḥ z 3 z idaṁ savitur vya jānīhi ṣaḍ ya-[19]*mo ka eva ca | yasminn*
ihā patyum iśchanta ya eṣā eca z 4 z trīṣu bilāś cama ūrdhvarudhnyo
smin yaśo nihitaṁ viśvarūpaṁ. | atrāsata [f199b] *ṛṣayas sapta sākaṁ*
ye asya gopā mahato babbhūvuḥ z 5 z tisro ha prajātyāya-[2]*s āya ny*
anyārkaṁ abhito viśantaḥ | vṛhanna tastho rajaso vimānaṁ harito
hariṇīr ā [3] *viveśa z z oṁ harito hariṇīr ā viveśa z 6 z oṁ dvādaśa*
pradiśa-[4]*ś cakvasetaṁ trīṇi nabhyāni kava u taś ciketa | tatrāhatās*
trīṇi śatāni śaṅkava-[5]*ś prṣṭiś ca kelā vicācalā ye | anantaṁ yatataṁ*
purutrānantavantavyā sama-[6]*kte | te nākapālāś carati prajānaṁ*
vidvān bhūtaṁ yadi bhavyamasya z 1 z [7] *āvisvaṇ nihitaṁ guhā jaraṁ*
*nāpa mahat padam. tatrāidaṁ sarvaṁ arṣi**-a-[8]*setat prāṇaṁ vimiṣitya*
yat. ūrdhvaṁ bharaṁtad udakaṁ kumbhenāivoda-[9]*hāryam. paśyantu*
sarve cakṣuṣā na sarve manasā viduḥ z 5 z

The bark is slightly chipped at the end of f199b7 but the reading is sure as given.

Bm has pāṇam in 199a13; °madī no in 15; anva at the end of 16; śaṅkava in 4-5 of 199b; and °tavaśya at the end of 6.

Read: *skambheneme viṣkabhite dyāuś ca bhūmiś ca tiṣṭhataḥ | skambha idaṁ sarvaṁ ātmanvad yat prāṇaṁ nimiṣac ca yat z 1 z ekacakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni paścāt | ardhena viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya ketuḥ z 2 z pañcavāhi vahaty agram asya prṣṭhaya yuktā anusaṁvahanti | ayātam asya dadṛṣe na yātaṁ paraṁ nediyo varam daviyaḥ z 3 z idaṁ savitar vi jānīhi ṣaḍ yamā eka ekajaḥ | asmin hāpitvam icchante ya eṣā eka ekajaḥ z 4 z trīṣu bilāś camasa ūrdhvaḥ budhnaś tasmin yaśo nihitaṁ viśvarūpaṁ | atrāsata ṛṣayas sapta sākaṁ ye asya gopā mahato babbhūvuḥ z 5 z tisro*

ha prajā atyāyam āyan ny anyā arkam abhito 'viśanta | vṛhan ha tasthāu
 rajaso vimāno harito hariṇīr ā viveśa z 6 z dvādaśa pradhayaś cakram
 ekaṁ trīṇi nabhyāni ka u tac ciketa | tatṛāhatās trīṇi śātāni śaṅkavaś
 ṣaṣṭiś ca khilā avicācalā ye z 7 z anantaṁ vitataṁ purutrānantam antavac
 cā samakte | te nākapālaś carati prajānan vidvān bhūtam uta bhavyam
 asya z 8 z āviś san nihitaṁ guhā jaran nāma mahat padam | tatṛāidaṁ
 sarvam ārpitam ejat prāṇan nimiṣac ca yat z 9 z ūrdhvaṁ bharantam
 udakaṁ kumbhenevodaḥāryam | paśyanti sarve cakṣuṣā na sarve manasā
 viduḥ z 10 z 5 z

St 2. In pāda d ka u tac ciketa might be considered: cf. 7b.

St 5. In pāda a tredhābilaś is possible.

102

(Ś. 10. 8)

[f199b9] ūnāt pū-[10]rṇam udajati pūrṇād ūnam udīcyate | kavis
 tad vrahmahā veda yatas tvat pari-[11]riṣicyate z 1 z prajāpatiś carāti
 gārḇhe antār dṛśyamāno bahudhā prajā-[12]yate | ardhenedaṁ pari
 babbhūva viśvam etasyārdhaṁ kim u taj jajāna | yad ejati [13] carati
 yaś ca tiṣṭhaty aprāṇa prāṇaṁ nimiṣac tiṣṭhat. udvādhāra prthivīm
 [14] dyām utāmum tat sambhūya bhavaty ākam iva z 4 z yaś purastābh
 yujyate yota pa-[15]ta paścād yā viśvato yujyate yota sarvataḥ yayā
 yajñas trāyate pañktān tvā pr-[16]śchāmi katimā s****m. z yadas sūrya
 udety astam yatra [17] jīgitsati | ud eva manye haṁ jyeṣṭhaṁ tato
 nāsyeti kiṁ cana | satyenordhva-[18]s tapati vrahmaṇārvān iṭha paśyati
 | prāṇena triṇ prāṇati yasmiṁ jeṣṭha-[19]m adhi śrutam. | yo vāi te
 vidyād araṇi yābhyān nir madhyate vasu sa vidvā-[20]haṁ jyeṣṭha
 manyeta sa vidyā vrāhmaṇaṁ mahat. apād agne samabharat so gre
 a-[f200a]sur ābhavat. catuṣpād abhūtvā bhogyas sarvapādatta bhojanam.
 z 5 z bhogyo bhavad atko nnam atta-[2]d bahuḥ yo devam uttarāvartam
 apāsate sanātanam. z 6 z sanātanam etam āhur utā-[3]bhyā śraś punan-
 navaḥ ahorātre pra jāyete anyo anya rūpayoḥ z 7 z

In the middle of f199b16 the birch-bark has a small lacuna but Bm does not; it reads sarcām: at the beginning of 19 there seems to have been a lacuna due to a crack, but in the lower margin "madhisrutam" appears in a hand very like the regular hand of the birch-bark, and over the crack another hand has written in "madhiśru": in Bm the first hand left the same lacuna and another hand wrote in "madhisrutam." Above nāsyeti of f199b17 is an interlinear correction pya. In the left margin of f200a opposite line 3 is dyā correcting the first sign of that line.

In f199b11-12 Bm has vahudhā prajāpate; in 14 purustād; in 18 °ārvā iya and trij.

Read: ūnāt pūrṇam udajati pūrṇād ūnam udijate | kavis tad vrah-
maṇā veda yatas tat pariṣicyate z 1 z prajāpatiś carati garbhe antar
adṛśyamāno bahudhā pra jāyate | ardhenedaṁ paribabhūva viśvaṁ yad
asyārdhaṁ kim u taj jāyāna z 2 z yad ejati carati yac ca tiṣṭhaty aprāṇat
prāṇan nimiśac ca tiṣṭhat | tad dādhāra prthivīm dyām utāmum tat
sambhūya bhavaty ekam eva z 3 z yā purustād yujyate yota paścād yā
viśvato yujyate yota sarvataḥ | yayā yajñas tāyate prāṇ taṁ tvā prcchāmi
katamā sa ṛcām z 4 z yatas sūrya udety astaṁ yatra jigīṣati | tad eva
manye haṁ jyeṣṭhaṁ tato nāpy eti kiṁ cana z 5 z satyenordhvas tapati
vrahmaṇārvāṇ itthā paśyati | prāṇena tiryāṇ prāṇati yasmiṁ jyeṣṭham
adhi śritam z 6 z yo vāi te vidyād arapī yābhyāṁ nirmathyate vasu |
sa vidvān jyeṣṭhaṁ manyeta sa vidyād vrahmaṇaṁ mahat z 7 z apād agre
samabhavat so 'gre svar ābharat | catuspād bhūtvā bhogyas sarvaṁ ādatta
bhojanam z 8 z bhogyo bhavad atho 'nnam adad bahu | yo devam uttarā-
vantam upāsātāi sanātanam z 9 z sanātanam etam āhur utādya syāt
punarṇavaḥ | ahorātre pra jāyete anyo anyasya rūpayoḥ z 10 z 6 z

St 8. It seems far better in ab to adopt the reading of Ś.

103

(Ś. 10.8)

[f200a3] śataṁ sahasram ayutaṁ [4] nirvudham asaṅkhyeyaṁ sam
asmin niviṣṭam. | utasyāgniṁ divi paśyateva tasmād devo rocate [5] agha
bhavat. ārāgramātraṁ dadṛśa utāikaṁ nāiva dṛśyate | ataś pariṣvajyase
deva-[6]tā sā mamu priyāyaṁ kalyāṇy ajarā martyasyāmṛtā grhe |
tasmāi kṛtā se sa ya-[7]ś cakāra tadā rasaḥ tvaṁ strī tvaṁ pumān asi
tvaṁ kumāry uta vā kumāraḥ tvaṁ jīrṇo [8] daṇḍena mañjasi tvaṁ
jātaṁ bhavasi viśvatomukhaḥ uteva jyeṣṭhota vā kaṇiṣṭhotāiṣa bhrā-
[9]tota vā pitāiṣaḥ eko devo manasi praviṣṭaś pūrvo jātas sa u garbho
antaḥ anenety e-[10]jati sarvaṁ asmin viśvarūpāṇi payād ṛtasya | sa
pumān puniso janani bhr̥tēna sarvā-[11]d antām gaśchatu tiṣṭhany eva |
madhyan divo nihitaś pṛśniraśmād vicakramācoṭharaja [12] sapanyantāu
sa viśvābhir abhicaṣṭe śacībhir antarāśardham aparaṇ ca ketum. | ye
a-[13]rvāḡ uta vā purāṇe vedaṁ vidvāṅsam abhito vadanti | ādityam
eva te pari va-[14]danti sarva agni dvitīya trivṛtaṁ ca haṅsam. ekām
ṛcām sam indhate dvādaśa-[15]bhir agnibhiḥ tasyām āpaś tasyām gāvas
tasyām oṣadhayaś śrutāḥ sapta suparṇā [16] upadhāvanti bāṇam anu-
ṣṭubhā sambhṛtaṁ vāyum etam. | tam ātaraṁ vitatan tantum ā [17] uta
sa naś punāt saḥilasya pṛṣṭhe | sapta ṛsayas pratikhitāś śarīre sa ranmanti

[18] *sadam apramādam. | saptāpas saptāu lokam iyus tatra jāgratāu svapnajāu mantra-*[19]*sadāu ca devāu z 7 z anuvā 16 z*

In the right margin of f200a opposite lines 12 and 13 stands *āśīvacanam*: stt 7 and 8 are accented in the ms.

Bm has *etat* in 16; *nuḥ* in 17; and *lokas* in 18.

Read: *śataṁ sahasram ayutaṁ nyarbudam asaṅkhyeyaṁ svam asmin nivīṣṭam | tad asya ghnanti vipāśyata eva tasmād devo rocate | āgha bhavan z 1 z ārāgramātraṁ dadṛśa utāikam nāiva dṛśyate | ataḥ pariṣi-jīyasī devatā sā mama priyā z 2 z iyaṁ kalyāṇy ajarā martyasyāmṛtā grhe | tasmāi kṛtā śaye sa yaś cakāra tadāra saḥ z 3 z tvaṁ strī tvaṁ pumān asi tvaṁ kumāry uta vā kumārah | tvaṁ jīrṇo daṇḍena vañcasi tvaṁ jāto bhavasi viśvatomukhaḥ z 4 z utāiśām jyeṣṭho uta vā kaniṣṭha utāiśām bhrātota vā pitāiśām | eko ha devo manasi praviṣṭas pūrvo jātas sa u garbhe antaḥ z 5 z anenāity ejati sarvām asmin viśvarūpāṇy upayād ṛtasya | sa pumān puṁso |janaṁ bhr̥tena| sarvād antāḥ gacchatu |tiṣṭhanyeva z 6 z madhyaṁ divo nihitaḥ pṛṇiraśmān vi cakramājo rajan sapatnān | tān sa viśvābhir abhicaṣṭe śacībhir antarāśardham aparaṁ ca ketum z 7 z ye arvāṇ madhya uta vā purāṇaṁ vedaṁ vidvāṁsam abhito vadanti | ādityam eva te pari vadanti sarve agniṁ dvitīyaṁ trivṛtaṁ ca haṁsam z 8 z ekām ṛcam sam indhate dvādaśabhir agnibhiḥ tasyām āpas tasyām gāvas tasyām oṣadhayaś śritāḥ z 9 z sapta suparṇā upadhāvanti bāṇam anuṣṭubhā sambhṛtaṁ vāyum etam | tam ātaran vitataṁ tantum otaṁ sa naḥ punāt salilasya pṛṣṭhe z 10 z sapta ṛṣayaḥ pratihitāś śarīre saṁ ramanti sadam apramādam | saptāpas svapato lokam iyus tatra jāgratāu svapnajāu satrasadāu ca devāu z 11 z 7 z anu 16 z*

Stanzas 6, 7, 9, and 10 have no parallels: st 11 appears also VS 34. 55 and N 12. 37, and with considerable variation in JB 2. 27.

In st 11d VS and N have *jāgrto asvap°*; it may be that we should read here *jāgratāv asvap°*.

104

(§. 11. 2)

[f200a19] *bhāvāśarvāu mṛlāta mābhi yūtaṁ pā-*[20]*śupāti bhūtapati nāmo vām | prātihitam āyatān sā vi srāṣṭum mā no hiṁsi-*[21]*ṣṭam dvīpādo mā catuṣpadaḥ śuné kruṣṭé mā śarīrāṇi kṛtram aṛiklavebhyo gṛddhre-*[22]*bhyo yé ca kṛṣṇā aviśyāvaḥ māksikāḥ paśupati vāyaṁsi te viśase mā viśyā-*[f200b]*nta z 2 z krandāyati prāṇāyate yāś ca te bhava ropāya namas te rugra kṛnvas saha z [2] srāksūmantya z 3 z purastāt te namaḥ mukhāna te paśupate yāni cikṣūṁsi [3] te nāmaḥ tvácé rūpāya sandṛśe pratičīnāya te nāmaḥ āṅgabhyodārūyā jīhvā-*[4]*yāsyāya ca | dadbhyo gandhāya te namaḥ z 6 z astrā nīlāsikhandīne sa-*[5]*hasrākṣēṇa*

vājinā | rudrēṇādhvagaghātīnā tēné mā māmārāmāsi | sā [6] no bhavaṣ pāri vṛṇaktu viśvata apāivāgniṣ pari vṛṇakta no bhāva | mā no a-[7]bhi mostu namovas tasmāi | catunnamo ṣṭakṛtvo bhavāya | daśakṛtvāpa-[8]ṣ paśupate namas te taveme pañca paśavo vibhaktā gāvo śvāṣ puruṣāṁ dajāva-[9]yaḥ tava catasraṣ pradiśas teva dyāus tavedam ugrorvy antarikṣan tavedam sarvam ā-[10]tmanvad yad ejaḥ adhi bhūmyām z 1 z

In the top margin of f200b over the beginning of line 1 is danta, and over the latter part of line 1 is drakṛ correcting rugra.

Bm has kṛsnā in f200a22; °martyā in f200b2; °yāmyāya and °khaṇḍite in 4; samarāmāsi in 5; caturnn° in 7.

Read: bhavāśarvāu mṛdataṁ mābhi yātāṁ paśupatī bhūtapatī namo vām | pratihitam āyatām mā vi srāṣtām mā no hiṁsiṣtām dvipado mā catuṣpadaḥ z 1 z śune kroṣṭre mā śarīrāṇi kartam ariklavebhyo grddhre-bhyo ye ca kṛṣṇā aviṣyavaḥ | makṣikās te paśupate vaṣāṁsi te viśase mā vidanta z 2 z krandāya te prāṇāya te yāś ca te bhava ropayaḥ | namas te rudra kṛṇmas sahasrākṣāmartya z 3 z purastāt te namaḥ kṛṇma uttarād adharād uta | abhivargād divas pary antarikṣāya te namaḥ z 4 z mukhāya te paśupate yāni cakṣūṁsi te namaḥ | tvace rūpāya sandṛṣe pratīcināya te namaḥ z 5 z āṅgebhya udarāya jihvāyā āśyāya ca | dadhmo gandhāya te namaḥ z 6 z astrā nilasikhaṇḍena sahasrākṣena vājinā | rudrēṇādhvagaghātīnā tena mā samarāmāsi z 7 z sa no bhavaṣ pari vṛṇaktu viśvata āpa ivāgniṣ pari vṛṇaktu no bhava | mā no abhi māṁsta namo astv asmāi z 8 z caturnamo ‘ṣṭakṛtvo bhavāya daśa kṛtvaṣ paśupate namas te | taveme pañca paśavo vibhaktā gāvo ‘śvaṣ puruṣā ajāvayaḥ z 9 z tava catasraṣ pradiśas tava dyāus tavedam ugrorv antarikṣam | tavedam sarvam ātmanvad yad ejaḥ adhi bhūmyām z 10 z 1

St 2. In pāda d viśase seems possible as a derivative of vi-śas; for vidanta the ms reading viśyanta looks toward viśanta.

[f200b10] uruṣ kośo vasudhānas tavāyaṁ yasmi-[11]nn imā viśvā bhuvanāny antaḥ sa no mṛlaṣ paśupati namas te paraḥ kraṣṭā-[12]ro bhībhāsmānā paro yantv apakṛdor akeśyāḥ z 2 z dhanun tibharṣi ha-[13]ritam hiranyayaṁ sahasraghni satavadham śikhāṇḍyam. rudrasyeṣuc carati devahetis tasmāi namo [14] yatamasyām dviṣitāḥ yo bhiyāto nilayate tvām ugra ṛcakīrṣadhī | paścād adū-[15]prakṣetum viddhasya pratītyava bhavārudrāu sayujā samvidhānāv ubhā ugrāu caratāu vī-[16]ryāya | tayor bhūmim antarikṣam svar dyāus tābhyām namo bhava-matyāya kṛṇva | namas te tv ā-[17]yate namo astu parāyate | namas te

*prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z [18] nāmas sāyaṁ nāmas prātān
nāmo rātryā nāmo divā | bhavāya ca sarvāya cobhābhyām a-[19]karan
nāmaḥ | sahasrākṣam atipaśyaṁ purastād rurum asyantaṁ bahudhā
vipaścitam. | [20] mopānāma jihvāyeyuvānam. z 7 z śyāvāsyām kṛṣṇam
asitaṁ vṛṇantaṁ [21] bhīmo rathaṁ keśinaḥ pārayantam. | pūrve prati-
yuvo namo astv asmāi z 8 z [22] mā no bhi srā matyaṁ devahitam. |
mā na kṣudha paśupate namas te nyatrāsmakṣivyaṁ [201a] śākhām
viduraḥ mā no hiṁsīr adhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā
sama-[2]rāmayi z 2 z*

On f200b the left margin corrects the beginning of line 20 to sopā.

Bm has °kṣetvaṁ in f200b15; °kṣapati° in 19; and sā tvayā in f201a1.

Read: uruṣ kośo vasudhānas tavāyaṁ yasminṇ imā viśvā bhuvanāny
antaḥ | sa no mṛḍaḥ paśupate namas te paraḥ kroṣṭāro 'bhībḥś śvānaḥ
paro yantv ṭapahṛdor akeśyāḥ z 1 z dhanur bibharṣi haritaṁ hiranyayaṁ
sahasraghniṁ śatavadhaṁ śikhāṇḍin | rudrasyeśuś carati devahetiś tasyāi
namo yatamasyāṁ diśitaḥ z 2 z yo 'bhiyāto nilayate tvām ugra nicikīrṣati
| paścād anuprayuṅkṣe taṁ viddhasya ṭpratitīyava z 3 z bhavārudrāu
sayujā saṁvidānāv ubhā ugrāu carato vīryāya | taylor bhūmir antarikṣaṁ
svar dyāus tābhyām namo bhavamatyāya kṛṇvan z 4 z namas te 'stv āyate
namo astu parāyate | namas te prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z
namas sāyaṁ namaḥ prātar namo rātryā namo divā | bhavāya ca śarvāya
cobhābhyām akaraṁ namaḥ z 6 z sahasrākṣam atipaśyaṁ purastād rudram
asyantaṁ bahudhā vipaścitam | mopārāma jihvāyeyamānam z 7 z śyā-
vāsvām kṛṣṇam asitaṁ mṛṇantaṁ bhīmaṁ rathaṁ keśinaḥ pādayantam |
pūrve pratīmo namo astv asmāi z 8 z mā no 'bhi srā matyaṁ devahitaṁ
mā naḥ kṛdhaḥ paśupate namas te | anyatrāsmad divyām śākhām vi
dhūnu z 9 z mā no hiṁsīr abhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā
samarāmasi z 10 z 2 z

St 1. In pāda d Ś has agharudo for which our apahṛdor may be only a corruption.

St 3. At the end of d Ś has padanīr iva: again Ppp may intend no variant.

St 4. Pāda d yields a meaning, but there may be a corruption in it.

106

(Ś. 11. 2)

[f201a2] mā no śveśu goṣu puruṣeṣu mā kṛdho no ajāviṣu | anyatrogra
vi-[3]vartayat priyā rūpāṇām prajāṁ jahi | yasya takmā kāsikā ketir
ekāśvasye-[4]va vṛṣaṇaḥ krandayati abhipūrvam nintrayete namova stv
asmāi z 3 z yas ti-[5]ṣṭhati viśvabhṛto antarikṣe yajvanaḥ pramṛṇam

devapīyūṁ | tasmāi namo diśibhiś śa-[6]kvaribhis tubhyam āraṇyaś
 paśavo mṛtyā vane hitās tubhyam vayāṁsi śakunāś patatri-[7]nāḥ
 tavekṣaṁ paśupate pśv antas tubhyam kṣaranti divyāpo vṛdhe | śimśu-
 mārā jagarā-[8]ś puriṣayā jagā masyā rajasā yebhyo asyasi | na te dūraṁ
 nu pariṣṭhātsthi te bha-[9]va sadyas śavān paripaśyasi bhūmim. | pūr-
 vasyā dhaṁsy uttarasmin samudre mā no rudra taksa-[10]nā mā viṣeṇa
 | mā nas saṁ srād divyānāgninānyatrāssad vidyatām pātayetām. [11]
 bhavo devo bhava iśe pṛthivyā bhavāpaś prā urv antarikṣam. | tasya vā
 prāpa duśchunā [12] kā caneḥa | bhava rājan yajamānāya mṛḷa paśūnā
 hi paśupatir babhūtha | [13] ye śraddhadhā-[14]yadi santi devā yati
 catuṣpade dvipade yasya mṛḷa | mā no mahāntavitā mā [15] no arbhakām
 mā na kṣiyanta utā mā no akṣata | mā no hiṁsi-[16]ś pitāraṁ mōta
 mātāraṁ svām tanno rudrā mā riṣo naḥ | rudrasyelakāra ebhyo sāusū-
 [17]ktagirebhyaḥ idaṁ sahasyāibhyaś śribhyo karan namaḥ namas te
 ghoṣiṇībhyo namas te śint-[18]bhyaḥ namasmamṛṇjatībhyo namo namas
 svastebhyaḥ z 3 z

In the right hand margin opposite the interspace between lines 8 and 9 is madhyasthavā, with indication that it corrects sadyassavā at the beginning of line 9; above the dhy in the marginal correction is mam. An interlinear correction nā corrects vā of line 11; another seems to indicate that mṛḷa upa° is to be read in 12; and in 13 another corrects to śradda°; and yet another corrects to svatebhyaḥ in 18.

Bm has takṣā in line 3; °bhiś ca° at the end of 5; vana in 6; rāvān in 12; in 14 devā was written and then changed to devaḥ; edyo in 16.

Read: mā no 'śveṣu goṣu puruṣeṣu mā ḡrdho no ajāviṣu | anyatrogra vi vartaya piyārūpām prajāṁ jahi z 1 z yasya takmā kāsikā hetir ekam aśvasyeva vṛṣaṇaś kranda eti | abhipūrvam nirṇayate namo astv asmāi z 2 z yas tiṣṭhati viṣṭabhito antarikṣe 'yajvanaś pramṛṇan devapīyūn | tasmāi namo daśabhiś śakvaribhiḥ z 3 z tubhyam āraṇyaś paśavo mṛtyā vane hitās tubhyam vayāṁsi śakunāś patatrināḥ | tava yakṣaṁ paśupate 'pśv antas tubhyam kṣaranti divyā āpo vṛdhe z 4 z śimśumārā ajagarāś purikayā jaśa matsyā rajasā yebhyo asyasi | na te dūraṁ na pariṣṭhāsti te bhava sadyas sarvām pari paśyasi bhūmim z 5 z purvasmād dhaṁsy uttarasmin samudre mā no rudra tākmanā na viṣeṇa | mā nas saṁ srā divyēnāgninānyatrāsmad vidyutām pātayāitām z 6 z bhavo divo bhava iśe pṛthivyā bhava ā papra urv antarikṣam | tasya na prāpa duchunā kā caneḥa z 7 z bhava rājan yajamānāya mṛḍa paśūnām hi paśupatir babhūtha | yaś śraddadhāti santi devā iti catuṣpade dvipade asya mṛḍa z 8 z mā no mahāntam uta mā no arbhakām mā na ukṣantam uta mā na ukṣitam | mā no hiṁsiś pitaraṁ mota mātaraṁ ca svām tanvaṁ rudra mā rīriṣo naḥ z 9 z rudrasyāilabajārebhyo 'samsūktagirebhyaḥ | idaṁ

mahāsyebhyaś śvabhyo 'karaṁ namaḥ z 10 z namaḥ te ghoṣiṇibhyo namaḥ
te keśiṇibhyaḥ | namaḥ sambhuñjatībhyo namo namaskṛtābhyāḥ z 11 z 3 z

St 4. In pāda a Ś has mṛgā which is better.

St 5. In pāda a purīṣyā might be considered.

St 9. For this see also RV 1. 114. 7 and others.

St 11. In pāda d °kṛtābhyah is needed in spite of the reading of the ms.

107

(Ś. 10. 10)

[f201a17] namaḥ te jāyamānāyāi jātāyā uta te namaḥ bālebhyaś śaphe-
bhyo rūpāyāghnya te namaḥ yo vidyāt sapta [19] prapata sapta
vedas parāvata śīro yajñasyāhaṁ vedas somo cāsyāṁ vicakṣaṇam. [20]
yayā dyāur yayā pṛthivī yayā gopitā himā | vaśāṁ sahasradhārāṁ vra-
[f201b]vrahmaṇāśchā vadāmāsi | śataṁ kāmāsā śataṁ dogdhārāś śataṁ
goptāro adhi pṛṣṭhe sya ye [2] devās tasya prāṇanti ta evaśāṁ vidur
ekadhā yajñapatirākṣirāt svadhā prā-[3]ṇā mahilokāḥ vṛṣā parjanyaapatnī
devāṁ asyetu vrahmaṇā | anu tvāgni prā-[4]viśad anu somo vaśe tvā
yudhas te bhadre parjanya vidyutas te stanā vaśe | apas taṁ [5] vukṣe
prathamā ūrvarā parāparā vaśe | tṛtīyāṁ rāṣṭhāṁ dhukṣe annaṁ kṣīraṁ
vaśi [6] tvam yad ādityāir hūyamānopādīṣṭha ṛtāvari | indras sahasraṁ
pātre somaṁ tvā [7] pāhy ad vaśe | yad ūrdhucīndramāirādvr̥ṣabho
hvayata | tasmāt te vṛtrahā payah [8] kṣīraṁ kṛddho bharaḍ vaśe z 4 z

In the right margin opposite line 19 is daso correcting vedas somo.

Bm has vaśā in line 3, and °mādiṣṭha in 6.

Read: namaḥ te jāyamānāyāi jātāyā uta te namaḥ | bālebhyaś śaphe-
bhyo rūpāyāghnye te namaḥ z 1 z yo vidyāt sapta pravatas sapta veda
parāvataḥ | <śīro yajñasya yo vidyāt sa vaśāṁ prati gṛhṇīyāt z 2 z
vedāhaṁ sapta pravatas sapta veda parāvataḥ | > śīro yajñasyāhaṁ veda
somaṁ cāsyāṁ vicakṣaṇam z 3 z yayā dyāur yayā pṛthivī yayā gopitā
himā | vaśāṁ sahasradhārāṁ vrahmaṇāśchā vadāmāsi z 4 z śataṁ kāmāsā
śataṁ dogdhārāś śataṁ goptāro adhi pṛṣṭhe asyāḥ | ye devās tasyāṁ
prāṇanti te vaśāṁ vidur ekadhā z 5 z yajñapatirākṣirā svadhāprāṇā
mahilokā | vaśā parjanyaapatnī devāṁ apyeti vrahmaṇā z 6 z anu tvāgniḥ
prāviśad anu somo vaśe tvā | ūdhas te bhadre parjanya vidyutas te stanā
vaśe z 7 z apas tvam dhukṣe prathamā ūrvarā aparā vaśe | tṛtīyāṁ
rāṣṭhāṁ dhukṣe annaṁ kṣīraṁ vaśe tvam z 8 z yad ādityāir hūyamāno-
patiṣṭha ṛtāvari | indras sahasraṁ pātrāṁ somaṁ tvāpāyayad vaśe z 9 z
yad anūcīndram āir āt tva ṛṣabho 'hvayat | tasmāt te vṛtrahā payah
kṣīraṁ kruddho 'bharaḍ vaśe z 10 z 4 z

St 2. There can hardly be any doubt that the omission in the ms of 2cd and 3ab was accidental.

St 10. In pāda a Whitney's Translation uvūci° is reported as the reading of Pāipp but I am confident that it is urdhūci°.

108

(Ś. 10. 10)

[f201b8] *yada kruddho dhanapatih kṣīraṁ dehi* [9] *bharad vaše | idantun adya nāgas triṣu pātreṣu rakṣiti | triṣu pātreṣu hitaṁ* [10] *somam ā dīveṇy abharad vaśā | atharvā yatra dīkṣito barhiṣyastu hiraṇyave* | *saṁ* [11] *hi sūryenāgatas tamas sarveṇa cakṣuṣā | vaśā samudre prāṇanti* *rju-*[12] *s sāmāni bibhrati z 3 z saṁ hi somenāgatas sam a sarveṇa pad-* *vatā |* [13] *vaśā samudram ut tiṣṭhā gandharvāiḥ khalubhis saha | saṁ* *hi vātenāgatas sam a* [14] *sarvāiḥ patitribhiḥ vaśā samudram abhy akṣad* *bhadrā jyotiṁṣi bibhrati | tad bhadrā-*[15] *s samagaśchanti vaśā dīṣṭri* *atho svadhā | atharvā yatra dīkṣito barhiṣyasta* [16] *hiraṇyayī | abhīṛtā* *hiraṇyena dītiṣṭha ṛtāvare | māśvas samudro bhūtvā* [17] *adyaskad vaše* *tvā | vaśā mātā rājanyasya vaśā mātā svadhe tava | vaśā-*[18] *yā jajñāyu-* *dham tatas citram ajāyata | ūrdhvo bindur utadacarad vrahmaṇaḥ kakudād* *a-*[19] *dhi | utas tvaṁ jajñiṣe vaše tato hotā ajāyata | āśnas te gāthā-* *bhavanty uṣṇi-*[20] *hābhyo balaṁ tava | pājasya jajñe te yajña stanebhyo* *raśmayo vaše z 5 z*

Bm has *kruddho* in line 8; °gaśchanti in 15; and *tatas* in 19.

Read: *yat te kruddho dhanapatih kṣīraṁ devy abharad vaše | idaṁ tad* *adya nākas triṣu pātreṣu rakṣati z 1 z triṣu pātreṣu taṁ somam ā devy* *abharad vaśā | atharvā yatra dīkṣito barhiṣy āsta hiraṇyaye z 2 z saṁ hi* *sūryenāgata sam u sarveṇa cakṣuṣā | vaśā samudre prāṇanty ṛcas sāmāni* *bibhrati z 3 z saṁ hi somenāgata sam u sarveṇa padvatā | vaśā samudram* *uttiṣṭhād gandharvāiḥ kalibhis saha z 4 z saṁ hi vātenāgata sam u sarvāiḥ* *patitribhiḥ | vaśā samudram atyakhyad bhadrā jyotiṁṣi bibhrati z 5 z* *tad bhadraṁ sam agacchanta vaśā deṣṭry atho svadhā | atharvā yatra* *dīkṣito barhiṣy āsta hiraṇyaye z 6 z abhīṛtā hiraṇyena yad atiṣṭha ṛtāvare* | *āśvas samudro bhūtvādhy askandad vaše tvā z 7 z vaśā mātā rājanyasya* *vaśā mātā svadhe tava | vaśāyā yajña āyudham tatas cittam ajāyata z 8 z* *ūrdhvo bindur ud acarad vrahmaṇaḥ kakudād adhi | tatas tvaṁ jajñiṣe* *vaše tato hotājāyata z 9 z āśnas te gāthā abhavann uṣṇihābhyo balaṁ* *tava | pājasyāj jajñe te yajña stanebhyo raśmayo vaše z 10 z 5 z*

St 3. This is Ś 15ab and 14cd. In c Ś has *prānṛtyad* for which our *prāṇanty* is a poor variant, if acceptable.

St 4. Ś has *adhyasthād* in c.

St 5. This is Ś 14ab and 15cd.

109

(Ś. 10. 10)

[f201b20] a-[21]yunmābhyām enaṁ jātāṁ śaktibhyām ja vaśe tava | antrebhyo yatrā jajñira udarā-[f202a]d adhi virudhā yad udaram varuṇasyānu prāviśatā vaśe | tatas tvā vrahmon ahvayat sāi ne-[2]tram avetava | sarve garbhād avepatanta jāyamānād asūsvaḥ sasuvāitām āhur vaśe-[3]ti vrahmaṇā kṛpta uta bandhur asyāt. yudhekas saṁ sṛjati yo syā ekad vaśi pā-[4]rāmśri yajña bharān tvarasāṁ cakṣur abhavad vaśaḥ vaśā śrūyaṁ pratyagrhnād vaśā ya-[5]jñam adhārayat. | vaśāyām antar āviśā āudano vrahmaṇā saha vaśām ebā-[6]hur avratam vaśā mṛtyur upāsate | vaśedaṁ sarvam ābhavad devā manuṣyās surāḥ pi-[7]tara ṛṣayaḥ ya evaṁ vidyāt sa vaśām prati grhṇīyat tathā yajñas sarvapād duha-[8]he dātre napasphuraṁ tisro jihvā varuṇasyāntardhiriti āsini tāsām yā madhye rā-[9]jati sā vaśā tu pratigrahaṁ. | caturdhā retu bharād vaśāyāpas turīyam amṛ-[10]taṁ turīyaṁ | yajñas turīyaṁ | paśavas turīyaṁ ya evaṁ vidyāt sa vaśā-[11]t prati grhṇīyāt. | vaśā dyāur vaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ vaśā-[12]yā dugdham apibam sādhyā vasavaś ca ye z 6 z

Bm has etaṁ in f201b21; se near the end of f202a1; °yatuthā in 7; jihna in 8; and apirbam in 12.

Read: īrmābhyām ayanam jātaṁ sakthibhyām ca vaśe tava | āntrebhyo atrā jajñira udarād adhi virudhaḥ z 1 z yad udaram varuṇasyānu prāviśathā vaśe | tatas tvā vrahmodahvayat sa hi netram avet tava z 2 z sarve garbhād avepanta jāyamānād asūsvaḥ | sasūva hi tām āhur vaseti vrahmaṇā kṛpta uta bandhur asyāḥ z 3 z yudha ekas saṁ sṛjati yo 'syā eka id vaśi | †pārāmśri yajña abhavan tarasāṁ cakṣur abhavad vaśā z 4 z vaśā sūryaṁ praty agrhnād vaśā yajñam adhārayat | vaśāyām antar āviśad odano vrahmaṇā saha z 5 z vaśām evāhur amṛtaṁ vaśām mṛtyum upāsate | vaśedaṁ sarvam abhavad devā manuṣyā asurāḥ pitara ṛṣayaḥ z 6 z ya evaṁ vidyāt sa vaśām prati grhṇīyāt | tathā yajñas sarvapād duhe dātre napasphuran z 7 z tisro jihvā varuṇasyāntar didyaty āsani | tāsām yā madhye rājati sa vaśā duṣpratigrahā z 8 z caturdhā reta 'bhavad vaśāyāḥ | āpas turīyam amṛtaṁ turīyaṁ yajñas turīyaṁ paśavas turīyam z 9 z vaśā dyāur vaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ | vaśāyā dugdham apiban sādhyā vasavaś ca ye z 10 z 6 z

St 3. In pāda b we could keep the reading of the ms as being from a + sāsu.

St 4. In pāda c Ś has tarānsi, but I incline to think that Ppp has a variant.

St 6. In pāda b we could keep closer to the ms and read *vaśām mṛtyur* °; but the inconcinnity is harsh.

St 8. In pāda b *dhiriyanta ā*° is a possible reading.

110

(Ś. 10. 10)

[f202a12] *vaśāyā dugdham pītvā sā*-[13]*dhya vasavaś ca ye | ime vradhnasya viṣṭapi payo syām upāsate | somakenām a*-[14]*ke duhre ghṛtam ekam upāsate | ya evaṁ viduṣe vaśām daduṣ te gatās tridiva*-[15]*n divaḥ vaśām dattvā vrahmaṇebhyas sarvāl lokān sa sam aśnate | ṛtūṣ-yasyām ā*-[16]*hitam api vrahma apo tapa vaśām devā upa jīvanti vaśām manuṣyā uta vaśe*-[17]*dam sarvam abhavad yāvat sūryo vipaśyati z 7 z anuvā 17 z*

Bm has *vaśo-* at the end of line 16.

Read: *vaśāyā dugdham pītvā sādhyā vasavaś ca ye | ime vradhnasya viṣṭapi payo 'syām upāsate z 1 z somam enām eke duhre ghṛtam eka upāsate | ya evaṁ viduṣe vaśām daduṣ te gatās tridivam divaḥ z 2 z vaśām dattvā vrahmaṇebhyas sarvāl lokān sam aśnute | ṛtam hy asyām āhitam api vrahmātho tapaḥ z 3 z vaśām devā upa jīvanti vaśām manuṣyā uta | vaśedam sarvam abhavad yāvat sūryo vipaśyati z 4 z 7 z anu 17 z*

111

(Ś. 9. 6)

[f202a17] *yo vā e*-[18]*kaṁ vrahmānuṣṭhā vidyāt sadya mahadvate | parūṇiṣi yasya sambhārā ṛco syānū*-[19]*ktam. z śchandāṅsy asya lomāni paristarāṇav id dhavir yad adu hrdayam ucya*-[20]*te | yad atithipatir atithin pratipaśyati devayajanam preṣyate | yad abhivadati* [21]*dikṣām upāity adukaṁ yācittiṣaṣ pranayanti | yā yajñe yāpaṣ pranaya*-[f202b] *nty etā etā evu tā yat tarpaṇam āharanty agnīsomīyus paśubhir vadddhyate syeva saḥ ya*-[2]*t khātam āharanti puroḷāsā eva to yad āvasatām kalpayanti | yat paristrṇa*-[3]*yanti barhir eva tat. | yat kaṣṭipubabarhināny āharanti paridheva te | yat parṣe*-[4]*nam āharanti svargam eva tena lokam arundhe | yad abhyañjanam āharanty ājyam eva tat. [5] yad āśanakṛtam hvayevihaviṣkṛtam eva tad bhayanti | yad vrihayo yabhyavā narupyante* [6]*amśava eva te nupyante z 1 z*

In the left margin of f202b opposite line 3 is *nanti* probably intended to correct the beginning of the line; just above the first mark of punctuation in the same line is *vat*.

Bm has *dikṣāsu*° in f202a21; and *paristrāṇa-* in f202b2.

Read: yo vā ekaṁ vrahmānuṣṭhā vidyāt sadyo †mahadvate | parūṇṣi yasya sarībhārā rco yasyānūkyam z 1 z chandāṇsi yasya lomāni paristarāṇam id dhavir yajur hṛdayam ucyate z 2 z yad atithipatir atithīn pratipaśyati devayajanaṁ preṣyate z 3 z yad abhivadati dīkṣām upāiti yad udakam yācaty apaś pra ṇayati z 4 z yā yajña āpaś prapīyante ta eva tāḥ z 5 z yat tarpaṇam āharanti ya agniśomīyaś pasur badhyate sa eva saḥ z 6 z yat khādam āharanti puroḍāśā eva tāu z 7 z yad avasathān kalpayanti z 8 z yat paristrṇanti barhir eva tat z 9 z yat kaśipūpa-barhaṇāny āharanti paridhaya eva te z 10 z yad upariśayanam āharanti svargam eva tena lokam avarundhe z 11 z yad abhyāñjanam āharanty ājyam eva tat z 12 z yad āśanakṛtām hvayanti haviṣkṛtām eva tad dhvayanti z 13 z yad vrīhaya yad yavā nirupyante aṇśava eva te z 14 z 1 z

St 1. In pāda a vrahmānuṣṭhyā would also be satisfactory.

112

(§. 9. 6)

[f202b6] ulūkhalaṁ musulaṁ grāvāno śūrpaṁ pavitraṁ tu-[7]śā rajīṣaḥ sruḡ darvyam nirikṣaṇam āyavanam āpo bhiṣavanāḥ | yadroṇa-[8]kalaśaś kumbhīm eva kṛṣṇājinam vāyavyāni pātrāni | yajamānavrahma-[9]naṁ vā yad atithipatiḥ kṛṇute yad āhāryāny avekṣata yadam bhūyā yadāci-[10]ti | yad āha bhūyoddharati prajām cāiva paśūnś ca vardhayate | prāṇam eva tena varṣi-[11]yāṇsaṁ kṛtvā te | yat samprīśchati kāmam eva tenāvarundhe | kāmo ha prīṣṭho yājā-[12]ti yad udakam upasiñcaty apa eva tenāvarundhe yad upaharati haviṁṣy ā sādaya-[13]ti | teṣāṁ māśvinānām atithir ātmani juhvati | śulkāreṇaṁ vaṣaṭkareṇa sru-[14]ca hastena prāṇeryūpe z 2 z

In line 11 the ms makes an interlinear correction ṇdhe over °rundhe.

Read: ulūkhalaṁ musalaṁ grāvānaḥ z 1 z śūrpaṁ pavitraṁ tūṣā rjīṣā z 2 z sruḡ darvir nekṣaṇam āyavanam āpo bhiṣavanāḥ z 3 z yad droṇa-kalaśaś kumbhīyam eva kṛṣṇājinam vāyavyāni pātrāni z 4 z yajamānavrahmaṇaṁ vāi yad atithipatiḥ kṛṇute yad āhāryāny avekṣata idam bhūyā iti z 5 z yad āha bhūya uddharetī prajām cāiva paśūnś ca vardhayate | prāṇam eva tena varṣīyāṇsaṁ kṛṇute z 6 z yat samprīchati kāmam eva tenāva rundhe | kāmo ha prīṣṭo yajati yad udakam upasiñcaty apa eva tenāva rundhe z 7 z yad upaharati haviṁṣy ā sādayati z 8 z teṣāṁ āśannānām atithir ātmani juhoti z 9 z srukkāreṇa vaṣatkāreṇa sruḡ hastena prāṇe yūpe z 10 z 2 z

[f202b14] *tasmān na dviṣaṁ nadyān na dviṣato nnam adyān na vāi mām-*[15]*sitasya nā vāi māsyamānasya sarvo vā eṣa jagdhapāpmā yasyānnam aśnanti | sarvā* [16] *upaśo jagdhapāpmānam yasyānnam aśnāti | prajāpatyo vā etasyāiva yajño vita-*[17]*to yūpaharati | sarvadā vā eṣa sutasomo āntripavitrā āratīyakratur vyatātā-*[18]*dhvaro yūpaharati | yo tithanām sāhavrṇīyo yo nnakaraṇasya dakṣiṇāgni* [19] *yo veśmani su gārhapatyā iṣṭaṁ ca vā eṣa pūrtamñ cāśnāti yaś parvo dhiter aśnāti |* [20] *prajāñ ca vā eṣa paśūñ cāśnāti ūrjam ca vā eṣa payaś ca grāhāṇam aśnāti |* [21] *yaś pūrvo dhiter aśnāti eṣa vā atithir yaś chrūtriya tasmān pūrvo nāśnīyād a-*[22]*śītāvaty aśnīyāt tad vratam. | yajñasya viśchedāya yajñasya guptaye yajña-*[f203a]*sya sātmatvāya z 3 z*

Bm has aśnāti in f202b15.

Read: *tasmān na dviṣann adyān na dviṣato 'nnam adyān na mīmāṁsitasya na mīmāṁsyamānasya z 1 z sarvo vā eṣo jagdhapāpmā yasyānnam aśnanti z 2 z sarvo vā †upaśo 'jagdhapāpmā yasyānnam aśnanti z 3 z prajāpatyo vā etasyāiva yajño vitato ya upaharati z 4 z sarvadā vā eṣa sutasoma ārdrapavitrō †aratīyakratur vitatādhvaro ya upaharati z 5 z yo 'tithinām sa āhavanīyo yo 'nnakaraṇas sa dakṣiṇāgnir yo veśmani sa gārhapatyah z 6 z iṣṭam ca vā eṣa pūrtam ca grāhāṇam aśnāti yaś pūrvo 'tithir aśnāti z 7 z prajāñ ca vā eṣa paśūñ cāśnāti yaś ° ° ° z 8 z ūrjam ca vā eṣa payaś ca grāhāṇam aśnāti yaś pūrvo 'tithir aśnāti z 9 z eṣa vā atithir yac chrotriyas tasmāt pūrvo nāśnīyāt z 10 z aśītāvaty aśnīyāt tad vratam | yajñasyāviśchedāya yajñasya guptaye yajñasya sātmatvāya z 11 z 3 z*

In st 5 Ś has āhṛtayajñakratur, which may have been the reading of Pāipp.

[f203a1] *yat kṣīram upasicyopaharati yāvad agniṣṭomena sapṛṣṭhene-* [2] *ṣṭvāvarundhe tāvad enenāva rundhe yat sarpir upasicyopaharati yāvat sāhnena samṛ-*[3]*ddhe yan madhūpasicyopaharati yāvad atirātrena samṛddhena yan māmśam upsicyopa-*[4]*harati yāvad dvādaśāhena samṛddheneṣṭvāvarundhe tāvatenenāva rundhe | yad udaka-*[5]*kam upasicyopaharati prajāñām prajānanāya dyoga jīvati sarvam āyur eti |* na [6] *punar ā jarasaś pra mīyate yaḥ z 3 z*

Read: *yat kṣīram upasicyopaharati yāvad agniṣṭomena sapṛṣṭheneṣṭvāvarundhe tāvad enenāva rundhe z 1 z yat sarpir upasicyopaharati*

yāvat sāhnena samṛddheneṣṭvāvarundhe ° ° ° z 2 z yan madhū-
 pasicyopaharati yāvad atirātreṇa samṛddheneṣṭvāvarundhe ° ° °
 z 3 z yad māmsam upasicyopaharati yāvad dvādaśāhnena samṛddhene-
 ṣṭvāvarundhe tāvad enenāva rundhe z 4 z yad udakam upasicyopaharati
 prajānām prajānanāya jyog jīvati sarvam āyur eti | na punar ā jarasaṣ
 pramiyate ya evaṁ veda z 5 z 4 z

St 1. The word saprṣṭha is doubtful.

St 5. The ms seems to indicate the last three words; cf. hymns 115
 and 117.

115

(Ś. 9.6)

[f203a6] *tasmāi vā bhūṣā hiṁkṛṇoti savitā bhūtyā [7] pra stāuti
 vṛhaspatir ūrjodagāyati | tvaṣṭā puṣṭyā prati harati | viśve devā ni-
 [8]dhanam nidhanam bhūtyā prajāyās paśūnām bhavati ya evaṁ veda |
 tasmād udyat sūryo hiṁ-[9]ṇkṛṇoti saṅgavaṣ pra stāuti madhyandino-
 dagāyaty aparāhṇa prati haraty aparāhṇa pra-[10]ti haraty astavyam
 nidhanam. tasmād bho bhahnīkṛṇoti vidyotamānaṣ pra stāuti stana-
 [11]yiny udagāyasya aparāhṇa prati haraty astavyam nidhanam. atithin
 prati paśyati hiṁ-[12]ṇkṛṇoty abhivadati pra stāuty udakam yācaty
 udakāyaty aparāhṇa prati haraty uśchiṣṭam [13] nnidhanam nidhanam
 bhūtyā prajāyās paśūnām bhavati ya evaṁ veda z 5 z*

In the right margin opposite line 6 is the correction hiṁkṛ: and
 opposite lines 7 and 8 is āśīthidhanam.

Read: *tasmāi vā uṣā hiṁkṛṇoti savitā bhūtyā pra stāuti | vṛhaspatir
 ūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam | nidhanam
 bhūtyās prajāyās paśūnām bhavati ya evaṁ veda z 1 z tasmā udyant
 sūryo hiṁkṛṇoti saṅgavaṣ pra stāuti | madhyandina udgāyaty aparāhṇaḥ
 prati haraty astamyan nidhanam | nidhanam ° ° z 2 z tasmā
 'bho bhavan hiṁkṛṇoti vidyotamānaṣ pra stāuti | stanayann udgāyaty
 aparāhṇaḥ prati haraty astamyan nidhanam | nidhanam ° ° z 3 z
 atithin prati paśyati hiṁkṛṇoty abhi vadati pra stāuty udakam yācaty
 udgāyati | aparāhṇaḥ prati haraty ucchiṣṭam nidhanam | nidhanam
 bhūtyās prajāyās paśūnām bhavati ya evaṁ veda z 4 z 5 z*

116

(Ś. 9.6)

[f203b14] *ete vāi priyās cāpriyās cartvijas svargam lokam gamayantir
 ya-[15]d atithayaḥ yada kṣantāram kvayanty ā śrāvayati yat prṣṭotu
 praty ā [16] śrāvayati | yat pariveṣṭārāvasatām prabhidhyante cama-*

sādhvaryā eva te teṣāṃ [17] vāi kaś canāhotā | yat prātar upaharati prātassavanam eva tad yadyavopaharati mā-[18]dhyandinam eva tat savanam | yat sāyam upaharati tṛtīyasavanam eva tad yad atithipati [19]tir atithīn praviśyāyanam yācate avabhṛtham eva tat prāhvayanti yaś chabhārgetu da-[20]kṣiṇām eva tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat z 6 z sopahū-[21]tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat. z 6 z

Bm has etāi vāi at the beginning; has prṣṭotta in line 15; and writes twice savanam ° ° ° eva tad of our line 18.

Read: ete vāi priyās cāpriyās cartvijās svargam lokam gamayanti yad atithayaḥ z 1 z yat kṣattāram hvayaty ā śrāvayati z 2 z yat pratiṣṭhoti praty ā śrāvayati z 3 z yat pariveṣṭāra āvasathān prapadyante cama-sādhvaryā eva te z 4 z teṣāṃ vāi kaś canāhotā z 5 z yat prātar upaharati prātassavanam eva tat z 6 z yad dīvopaharati mādhyandinam eva tat savanam z 7 z yat sāyam upaharati tṛtīyasavanam eva tat z 8 z yad atithipatir atithīn praviśyāyanam yācate avabhṛtham eva tat pra hvayanti z 9 z yat sabhāgayati dakṣiṇām eva tat sabhāgayati yad anutiṣṭhaty udavaśyaty eva tat z 10 z 6 z

St 1. This is st 23 in Ś.

Stanzas 6-8 are not in S.

Line 21 of the ms is clearly a dittography.

117

(Ś. 9. 6)

[f203a21] *sopahūtaḥ pṛthivyām [22] bhakṣayaty upahūtas tasmin yat pṛthivyām viśvarūpam. | pṛthivyām tat pṛthivyām ā [f203b] bhāti svargo loko bhavati ya evaṃ veda z upahūto antarikṣe bhakṣayaty upahūtas tasmi-[2]n vadanty antarikṣe viśvarūpam. antarikṣe pataty antarikṣā bhāti | upahūto divi bha-[3]kṣayaty upahūtas tasmin yad divi viśvarūpam divi tapati divy ā bhāti z u-[4]pahūto deveṣu bhakṣayaty upahūtas tasmin yad deveṣu viśvarūpam deveṣu patati [5] deveṣu ā bhāti | sopahūto deveṣu lokeṣu bhakṣayaty upahūtas tasmin yal loka-[6]ṣu viśvarūpam lokeṣu patati lokeṣu bhāti | svargo loko bhavati ya evaṃ veda z [7] z 7 z*

Read: sa upahūtaḥ pṛthivyām bhakṣayaty upahūtas tasmin yat pṛthivyām viśvarūpam | pṛthivyām tapati pṛthivyām ā bhāti svargaloko bhavati ya evaṃ veda z 1 z sa upahūto antarikṣe bhakṣayaty upahūtas tasmin yad antarikṣe viśvarūpam | antarikṣe pataty antarikṣā ā bhāti ° ° z 2 z sa upahūto divi bhakṣayatu upahūtas tasmin yad divi viśvarūpam | divi tapati divy ā bhāti ° ° z 3 z sa upahūto deveṣu bhakṣayaty upahūtas tasmin yad deveṣu viśvarūpam | deveṣu tapati deveṣv ā

bhāti ° ° z 4 z sa upahūto lokeṣu bhakṣayatya upahūtas tasmin ya
lokeṣu viśvarūpam | lokaṣu tapati lokaṣv ā bhāti svargaloko bhavati ya
evam veda z 5 z 7 z

The second part of the stanzas does not appear in Ś.

118

[f203b7] yat prājāsino nirvapati yajñāya ca debhyaś cāvṛscate yad
dakṣi-[8]nām āsino nirvapati yamāya ca pitr̥bhyaś cāvṛscate | yat pra-
tyajāsi-[9]no nirvapati varuṇāyāpsuśadāyāvr̥scate | yad udajāsino nir-
vapati [10] somāya ca rājñe saptarṣibhyaś ca āvr̥scate | yad upastham
kṛtvāsino nirvapati bhūmaye cāgnaye ca | yad ūrdhvagīrāsino nir-
vapati vāyave cā-[12]ntarikṣāya ca | yad ūrdhvas tiṣṭhan nirvapati dive
cādityāya cāvṛscate z [13] z 8 z

Bm has yajñāya in line 7, and corrects to deve°; it has ūrdha° in 11
and also in 12.

Read: yat prāg āsino nirvapati yajñāya ca devebhyaś cāvṛscate z 1 z
yad dakṣiṇām āsino nirvapati yamāya ca pitr̥bhyaś cāvṛscate z 2 z yat
pratyag āsino nirvapati varuṇāyāpsuśadāyāvr̥scate z 3 z yad udag āsino
nirvapati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad upastham
kṛtvāsino nirvapati bhūmaye cāgnaye cāvṛscate z 5 z yad ūrdhvagīr
āsino nirvapati vāyave cāntarikṣāya cāvṛscate z 6 z yad ūrdhvas tiṣṭhan
nirvapati dive cādityāya cāvṛscate z 8 z 8 z

In st 6 ūrdhvāṅgulīr might be acceptable; or ūrdhva āsino.

119

[f203b12] yañ kāmāyeta pāpīyān ātmanā prajayā paśubhīr gr̥-[13]har
dhvanena syād iti | tasyāivaṁ nir vapet tasyāivaṁ nirupyevam evānu
nirva-[14]pet. tad eva su pāpīyān nīśayān ātmanā prajayā [15] paśubhīr
gr̥hāir dhvanena bhavati | yadām idam kuryātmā prāyāścittīḥ yañ [16]
ñ kāmāyeta tavasīn nīśrayān ātmanā prajayā paśubhīr gr̥hāir dhvanena
syād i-[17]ti | tasyāivaṁ nir vapet tasyāivaṁ nirupyevam evānu nirvapet.
tad eva su vasiyā-[18]n nīśrayān ātmanā prajayā paśubhīr gr̥hāir
dhvanena bhavati | idam idam [19] kuryāt sā prāyāścittīḥ yañ kāmāyata
vasiyān nīśreyān ātmanā pra-[20]jayā paśubhīr gr̥hāir dhvanena syād
iti tasyāivaṁ nir vapet tasyāivaṁ nirupyeva e-[21]vam evānu nirvapet.
tad eva suna vasiyān nīśrayān ātmanā prajayā [f204a] paśubhīr gr̥hāir
dhvanena bhavati idam idam kuryāt sā prāyāścittīḥ z 9 z

At the beginning of f203b16 the bark was chipped off and another

hand wrote in the missing letters; the first seven syllables of the line are also written in the left margin.

Bm has gr̥hāir (by a correcting hand it seems) in 12-13; and °yeta vasīn in 16.

Read: yañ kāmāyeta pāpīyān <†niśrayān> ātmanā prajāyā paśubhir gr̥hāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa pāpīyān †niśayān ātmanā paśubhir gr̥hāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 1 z yañ kāmāyeta vasīyān †niśrayān ātmanā prajāyā paśubhir gr̥hāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupayāivam evānu nirvapet | tad eva sa vasīyān †niśrayān ātmanā prajāyā paśubhir gr̥hāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 2 z yañ kāmāyeta vasīyān †niśreyān ātmanā prajāyā paśubhir gr̥hāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa na vasīyān †niśrayān ātmanā prajāyā paśubhir gr̥hāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 3 z 9 z

Perhaps we should read na †niśreyān at the beginning of st 3.

120

[f204a1] yad anahya-[2]mānasya taṇḍula skandati samām samānasya varaḥ pramāyuso bhavati | yad estvā va-[3]vāpti pitṛdevatyam karoti | yad viṣyādate gr̥hāṇām ca paśūnām ca payo viṣya-[4]ndatte yad upasiñcati gr̥hāṇām ca paśūnām ca payopasiñcati | yad āyavanam śi-[5]ryate gr̥hapatir driyate yad dravyam śiryate gr̥hapatnī mriyate | yat kumbhī viśasa-[6]ta sarvajyānir dātā ca pratigrhītā ca jiyete z 10 z

Read: yad anahyamānasya taṇḍula skandati samāsamānasya varaḥ pramāyuso bhavati z 1 z yad iṣṭvā vivapati pitṛdevatyam karoti z 2 z yad viṣyādate gr̥hāṇām ca paśūnām ca payo vi ṣyādate z 3 z yad upasiñcati gr̥hāṇām ca paśūnām ca paya upa siñcati z 4 z yad āyavanam śiryate gr̥hapatir mriyate z 5 z yad druvayam śiryate gr̥hapatnī mriyate z 6 z yat kumbhī viśamitā sarvajyānir dātā ca pratigrhītā ca jiyete z 7 z 10 z

Perhaps we should read merely samānasya in st 1.

121

[f204a6] yat prāñcam udvanta-[7]yati yajñāya ca devebhyaś cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca de-[8]vebhyaś cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyaś cāvṛscate | [9] yat pratyāñcam udvartayati varunūyāpsuśadāvṛscate | yad udañcam udvartayati [10] somāya ca rājñe saptarṣibhyaś cāvṛscate | yad anadvṛttam uddharati diśo diśo [11] vāinam bhayam āgaśchati z 11 z

Bm had *udvant°* at the end of line 7 and this was corrected to *udvarnt°*; in 9 the correction was properly made; in 10 it has *°vṛtum*.

Read: *yat prāñcam udvartayati yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyaś cāvṛscate z 2 z yat pratyañcam udvartayati varuṇāyāpsusaḍāyāvṛscate z 3 z yad udañcam udvartayati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad anudvṛttam uddharati diśo-diśo vā enam bhayam āgacchati z 5 z 11 z*

There is here some parallelism with hymn no. 118.

122

[f204a11] *yat prācīnaṁ barhi stṛṇāti yamāya ca* [12] *pitṛbhyaś cāvṛscate* | *yad dakṣiṇācīnaṁ barhi stṛṇāti yamāya ca pitṛbhyaś cāvṛscate* | *yāt praticīnaṁ barhi stṛṇāti varuṇāyāpsusaḍāyāvṛscate* | [14] *yad udicīnaṁ barhi stṛṇāti yamāya ca rājñe saptarṣibhyaś cāvṛscate* z [15] z 12 z

Read: *yat prācīnaṁ barhi stṛṇāti yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇācīnaṁ barhi stṛṇāti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat praticīnaṁ barhi stṛṇāti varuṇāyāpsusaḍāyāvṛscate z 3 z yad udicīnaṁ barhi stṛṇāti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 12 z*

123

[f204a15] *yaś purastāt pātrasya śchiraṁ karoty arṣaḥ pratigṛhīta mukhe jāya-*[16]*te* | *yad dakṣiṇataḥ pātrasya śchiraṁ karoti yamāya ca pitṛbhyaś cāvṛscate* | *ya-*[17]*t paścāt pātrasya śchiraṁ karoty akṛta-pūrvam karoti* | *yad uttarataḥ pātrasya śchiraṁ ka-*[18]*roti somāya ca rājñe saptarṣibhyaś cāvṛscate z 13 z*

Bm has *yamāya co* in 16; in the birch-bark a stroke of a ligature in the preceding line is close above *ca*, and it appears that this has caused the misreading *co*.

Read: *yat purastāt pātrasya ciraṁ karoty arṣaḥ pratigrahītur mukhe jāyate z 1 a yad dakṣiṇataḥ pātrasya ciraṁ karoti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat paścāt pātrasya ciraṁ karoty akṛtapūrvam karoti z 3 z yad uttarataḥ pātrasya ciraṁ karoti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 13 z*

124

[f204a18] *yaś chukro bhavaty ā-*[19]*dityānām eva priyaṁ dhāmopayati sa yaś chukra pārśnīyād ādityānān tvā pri-*[20]*yeṇa dhāmnā prāśnāmīty enām prāśnīyāt tataś cāinaṁ anyena dhāmnā prāśnāty ā-*[21]*dityeś cāvṛscate* | *yat phalākṛto bhavati marutām eva priyaṁ sa yat phalākṛ* [22] *prāśnīyān marutān tvā priyeṇa tataś cāinaṁ anyena dhāmnā*

prāśnātu marudbhya-[f204b]ś ca āvr̥scate | yat phalīkṛto bhavati viśveśām
 eva devām devānām priyam sa yat phali-[2]kṛtaṁ prāśnīyād viśveśān
 tvā devānām priyeṇa tataś cāinam anyena dhāmnā prāśnād viśve-[3]bhyo
 devebhyaś cāvṛscate yat klunno bhavati pitṛṇām eva yat klunnaṁ
 prāśnīyāt pitṛ-[4]ṇān tvā priyeṇa tataś cāinam anyena dhāmnā prāśnātu
 pitṛbhya āvr̥scate yat klunno [5] bhavatīndrasyaeva yat klunnaṁ prāśnīyād
 indrasya tvā priyeṇa tataś cāinam anyena dhā-[6]mnā prāśnātīndrāya
 vr̥scate yad vakṣyāmo bhavaty agner eva sa yad vakṣyāmaṁ prāśna-[7]ty
 agnaya āvr̥scate | yad anavakṣaso bhavati mittrāvaruṇayor eva sa yod
 anava-[8]kṣāmaṁ prāśnīyān mittrāvaruṇayos tvā priyeṇa tataś cāinam
 anye-[9]na dhāmnā prāśnān mittrāvaruṇābhyaṁ āvr̥scate | yat kṣudro
 bha-[10]vaty apām eva sa yat kṣudraṁ prāśnīyād aśan tvā priyeṇa
 tatayenam anyena [11] dhāmnā prāśnāty adbhayaavr̥scate | yaś chidro
 bhavati diśām eva sa yaś chidraṁ [12] prāśnīyād diśānān tvā priyeṇa tataś
 cāinam anyena dhāmnā prāśnāti digbhya [13] āvr̥sca | yād gulantī bha-
 vati prajāpatim eva sa yo gulantikhamnta prāśnīyā-[14]t prajāpatīś tvā
 priyeṇa tataś cāinam anyena dhāmnā prāśnāti prajāpataya ā-[15]vr̥scate
 | yaś chuṣko bhavaty ūrdhvanabhaseva priyan dhāmopayati sa yaś chuṣko
 bha-[16]vaty ūrdhvanabhaseva priyan dhāmopayati sa yaś chuṣkaṁ prā-
 śnīyād ūrdhvanabhas tvā [17] priyeṇa dhāmnā prāśnāmīty enaṁ prāśnīyā
 tataś cāinam anyena dhāmnā prāśnā-[18]ty ūrdhvanabhasāvr̥scate z 14 z

In the right margin of f204a opposite line 21 the ms has lamūkṛtaṁ, correcting the end of that line; in the lower margin of the same page is śnī correcting prāśnātu of line 22; and below śnī is ekapustake. In the left margin of f204b opposite line 3 is tklunno.

Bm has ādityāś at the beginning of f204a21; and phalakṛtaṁ at the end of that line; it has °naṁbhas at the end of f204b16.

Read: yac chukro bhavaty ādityānām eva priyam dhāmopayati | sa
 yac chukraṁ prāśnīyād ādityānām tvā priyeṇa dhāmnā prāśnāmīty enaṁ
 prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty adityebhyaś cāvṛscate
 z 1 z yat phalīkṛto bhavati marutām eva priyam dhāmopayati | sa yat
 phalīkṛtaṁ prāśnīyān marutām tvā priyeṇa dhāmnā prāśnāmīty enaṁ
 prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti marudbhyaś cāvṛscate
 z 2 z yat phalīkṛto bhavati viśveśām eva devānām priyam dhāmopayati |
 sa yat phalīkṛtaṁ prāśnīyād viśveśām tvā devānām priyeṇa dhāmnā
 prāśnāmīty enaṁ prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti
 viśvebhyo devebhyaś cāvṛscate z 3 z yat klinno bhavati pitṛṇām eva
 priyam dhāmopayati | sa yat klinnaṁ prāśnīyāt pitṛṇām tvā priyeṇa
 dhāmnā prāśnāmīty enaṁ prāśnīyāt | tataś cāinam anyena dhāmnā
 prāśnāti pitṛbhyaś cāvṛscate z 4 z yat klinno bhavatīndrasyaiva priyam
 dhāmopayati | sa yat klinnaṁ prāśnīyād indrasya tvā priyeṇa dhāmnā
 prāśnāmīty enaṁ prāśnīyāt | tataś cāinam anyena dhāmnā prāśnātīndrāya

cāvṛscate z 5 z yad †vakṣyāmo bhavaty agner eva priyaṁ dhāmopayati | sa yad †vakṣyāmaṁ prāśnīyād agner tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tatasā cāinam anyena dhāmnā prāśnāty agnaye cāvṛscate z 6 z yad †anavakṣaso bhavati mitrāvaruṇayor eva priyaṁ dhāmopayati | sa yad †anavakṣāmaṁ prāśnīyān mitrāvaruṇāyos tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tatasā cāinam anyena dhāmnā prāśnāti mitrāvaruṇābhyāṁ cāvṛscate z 7 z yat kṣudro bhavaty apām eva priyaṁ dhāmopayati | sa yat kṣudraṁ prāśnīyād apām tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tatasā cāinam anyena dhāmnā prāśnāty adbhyaś cāvṛscate z 8 z yac chidro bhavati diśām eva priyaṁ dhāmopayati | sa yac chidraṁ prāśnīyād diśām tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tatasā cāinam anyena dhāmnā prāśnāti digbhyaś cāvṛscate z 9 z yad galantī bhavati prajāpāter eva priyaṁ dhāmopayati | sa yad galantikām prāśnīyāt prajāpates tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tatasā cāinam anyena dhāmnā prāśnāti prajāpataye cāvṛscate z 10 z yac chuṣko bhavaty ūrdhvanabhasa eva priyaṁ dhāmopayati | sa yac chuṣkaṁ prāśnīyād ūrdhvanabhasas tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tatasā cāinam anyena dhāmnā prāśnāty ūrdhvanabhase cāvṛscate z 11 z 14 z

125

[f204b18] yat kṣīram upasicya prathamam prāśnāti ki-[19]lāsaṣ prati-grhītāraṁ hanti yat sarper upasicya prathamam prāśnāti sarva-[20]ṣ pratigṛhītāraṁ hanti yan madhūpasicya prathamam prāśnāti mahādevaṣ pra-[21]tigṛhītāraṁ hanti yan dāṁsam upasicya prathamam prāśnāti iśānaṣ prati-[f205a]grhītāraṁ hanti yad udakam upasicya prathamam prāśnāti tat samṛddham jyog jīvati sa-[2]rvam āyur eti na purā jarasaṣ pramiyate yaḥ z 15 z

Read: yat kṣīram upasicya prathamam prāśnāti kilāsaṣ pratigrahītāraṁ hanti z 1 z yat sarpir upasicya prathamam prāśnāti śarvaṣ pratigrahītāraṁ hanti z 2 z yan madhūpasicya prathamam prāśnāti mahādevaṣ pratigrahītāraṁ hanti z 3 z yan māṁsam upasicya prathamam prāśnātiśānaṣ pratigrahītāraṁ hanti z 4 z yad udakam upasicya prathamam prāśnāti tat samṛddham | jyog jīvati sarvam āyur eti na purā jarasaṣ pramiyate ya evaṁ veda z 5 z 15 z

126

[f205a2] yat praśiṣyaṁ purastād a-[3]dumṛṣati prāṇ pratigṛhītuṣ prāṇaṣ prakramati na devotthāya pra vrajati śi-[4]ras tasya rudatīti dvādaśiṁ nātha jīvaty āinam cāinam prāśnantam upadraṣṭā grhṇā-[5]mi praśiṣyar dakṣiṇataṣ pramṛṣati dakṣiṇā pratigṛhyā ca praśiṣyann attara-[6]taṣ pramṛṣati udaṇ pratigṛhyatu prāṇaṣ pra kramati na devotthāya

pra vrajati [7] śiras tasya rudati dvādaśin nātha jīvaty āinaṁ cāinaṁ prāśnātum upadraṣṭā gr-[8]hñāmi yat prāśiṣyaṁ paścāt prāñcam abhimṛṣati śarmaṇā cāivāinaṁ tad varmaṇā [9] cābhimṛṣati śarma cāivāsmāi varma ca bhavati jayaty odanam odanalo-[10]ko bhavati ya evaṁ veda z z oṁ yá evāṁ veda z 16 z anu 18 z

Bm has śvādaśin in line 4; atura° at the end of 5; āinyaṁ in 7; and varmaṇā at the end of 8.

Read: yat prāśiṣyaṁ purastād abhimṛṣati prāñ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatīti dvādaśir nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhñāmi z 1 z yat prāśiṣyaṁ dakṣiṇataṣ pramṛṣati dakṣiṇā pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatīti dvādaśir nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhñāmi z 2 z yat prāśiṣyaṁ uttarataṣ pramṛṣaty udañ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatīti dvādaśir nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhñāmi z 3 z yat prāśiṣyaṁ paścāt prāñcam abhimṛṣati śarmaṇā cāivāinaṁ tad varmaṇā cābhimṛṣati śarma cāivāsmāi varma ca bhavati | jayaty odanam odanaloko bhavati ya evaṁ veda z 4 z 16 anu 18 z

Hymns 118-126 appear to form a group connected in subject-matter and they may be connected with hymns 111-117, but of this I am not so sure.

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(Ś. 10. 5)

[f205a11] *indrasyoja sthendrasya saha sthendrasya balaṁ sthendrasya nṛṇaṁ sthendrasya śuklaṁ sthe-[12]ndrasya vīryaṁ stha jiṣṇave yogāyā indrayogāir vo yunajmi jiṣṇave yo-[13]gāya viśvāvi mānn upa tiṣṭhanti yuktā māpa stha yo-[14]gāya kṣattrayogāir vaḥ yogāyānna-[15]yogāir vaḥ yogāya vrahmayogāir vaḥ indrasyoja sthendrasya saha sthendra-[16]sya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ sthendrasya vīryaṁ stha | jīṣṇave yogā-[17]yāpāṁ yogāir vo yunajmi jiṣṇave yogāya viśvāni mā rūpaṁ upa ti-[18]ṣṭhanti yuktā māpa stha z 1 z*

Read: indrasyāuja sthendrasya saha sthendrasya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ sthendrasya vīryaṁ stha | jiṣṇave yogāyendrayogāir vo yunajmi | jiṣṇave yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 1 z indrasyāuja ° ° ° | jiṣṇave yogāya kṣattrayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 2 z indrasyāuja ° ° ° | jiṣṇave yogāyānnayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 3 z indrasyāuja ° ° ° | jiṣṇave yogāya vrahmayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 4 z indrasyāuja sthen-

drasya saha sthendrasya balaṁ sthendrasya nṛṇaṁ sthendrasya śuklaṁ
sthendrasya vīryaṁ stha | jiṣṇave yogāyāpāṁ yogāir vo yunajmi | jiṣṇave
yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 5 z 1 z

The ms seems clearly to indicate the arrangement of stanzas given here; and it may well be that the stanzas in Ś should be arranged in the same manner.

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(Ś. 10. 5)

[f205a18] agner bhāga sthaḥ apāṁ śukraṁ devīr ā-[19]po varco ssāsu
dattaḥ prajāpater vo dhāmnāsmāi lokāya sādāye | indra-[20]sya bhāgaḥ
varuṇasya bhāgaḥ somasya bhāgaḥ yamasya bhāgaḥ pitṛṇām [21] bhāgaḥ
vṛhaspater bhāgaḥ prajāpater bhāgaḥ devasya savitur bhāgaḥ [f205b] sa
apāṁ śuklaṁ devīr āpo varco ssāsu dhattaḥ prajāpater vo dhāmnāsmāi
lokāya [2] sādāye z 2 z

Bm has ssāsta datuḥ and dhāstāssāi in 19; dhatuḥ and dhāmnāssāi in f205b1.

Read: agner bhāga stha | apāṁ śukraṁ devīr āpo varco 'smāsu dhatta
| prajāpater vo dhāmnāsmāi lokāya sādāye z 1 z indrasya bhāga stha
| ° ° | ° ° z 2 z varuṇasya bhāga stha | ° ° | ° ° z 3 z somasya
bhāga stha | ° ° | ° ° z 4 z yamasya bhāga stha | ° ° | ° °
z 5 z pitṛṇām bhāga stha | ° ° | ° ° z 6 z vṛhaspater bhāga stha
| ° ° | ° ° z 7 z prajāpater bhāga stha | ° ° | ° ° z 8 z devasya
savitur bhāga stha | apāṁ śukraṁ devīr āpo varco asmāsu dhatta |
prajāpater vo dhāmnāsmāi lokāya sādāya z 9 z 2 z

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(Ś. 10. 5)

[f205b2] yo āpo apāṁ bhāgo yajuḥ devayajana idan tvān a-[3]tu
sajāmi tān u mātyamanakṣi tāis tum atya srjāmi yo smān dveṣṭi yām ca
vaya-[4]n dviṣmāḥ apāmūn srjuṣya | apāṁ bindur yajuṣya | apāṁ vego
yajuṣya | a-[5]apāṁ vatso yajuṣya | apāṁ gāvo yajuṣya | apāṁ garbho
yajuṣya | yo āpo a-[6]asmā prṣnīr divyo psv antar yajuṣyaḥ idan tvānṛtu
srjāmi tān ubhyāmana-[7]kṣi tāis tum abhya srjāmi yo smān dviṣṭi yām
vayān dviṣmāḥ yo āpo gupsv anta-[8]r yajuṣyā devayajana idan tvān atu
srjāmi tān u mātyamanakṣi tāis tu-[9]m abhya srjāmi yo smān dveṣṭi
yām vayān dviṣmāḥ yo vāpo hiraṇyagarbho psv anta-[10]r yajuḥ deva-
yajana idan tvān atu srjāmi tān u mātyamanakṣi tāis tvam a-[11]bhya
srjāmi yo smān dveṣṭi yām vayān dviṣmāḥ z 3 z

Bm has sajāsi and tāis tusaty° in 3; and anta in 6 and 8.

Read: yo va āpo apām bhāgo 'psv antar yajuṣyo devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsrjāmi yo 'smān dveṣṭi yaṁ vayan dviṣmaḥ z 1 z yo va āpo apām ūrmir ° ° | ° ° | ° ° z 2 z yo va āpo apām bindur ° ° | ° ° | ° ° z 3 z yo va āpo apām vego ° ° | ° ° | ° ° z 4 z yo va āpo apām vatso ° ° | ° ° | ° ° z 5 z yā va āpo apām gāvo 'psv antar ° ° | idaṁ tā ati srjāmi tā mābhyavanikṣi | tābhis tam atyāsrjāmi ° ° z 6 z yo va āpo apām garbho 'psv antar ° ° | idaṁ tam ati srjāmi tam mābhyavanikṣi | tena tam atyāsrjāmi ° ° z 7 z yo va āpo apām aśmā prṣṇir divyo 'psv ° ° | ° ° | ° ° z 8 z yo va āpo apām agnayo 'psv antar yajuṣyā devayajanaḥ | idaṁ tān ati srjāmi tān mābhyavanikṣi | tāis tam atyāsrjāmi ° ° z 9 z yo va āpo apām hiraṇyagarbho 'psv antar yajuṣyo devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsrjāmi yo 'smān dveṣṭi yaṁ vayan dviṣmaḥ z 10 z 3 z

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(Ś. 10. 5)

[f205b11] yad urvācinan āika-[12]hāyanānṛtaṁ kiñ codima | āpo mā tasmād enaso duritāt pātu viśvataḥ | [13] aripṛāso ripram asmāt prāmmad enaṁ duritaṁ supratikaḥ pra duṣvapniṁ pra malaṁ [14] vahantu | samudraṁ vo pa srjāmi svā yyonim apīhi | ariṣṭās sarvāyaśo vā-[15]ta naḥ kiñcanāmamat. z 4 z

Bm has sā in line 12 and prāsmad in 13.

Read: yad arvācinam āikahāyanād anṛtaṁ kiñ codima | āpo mā tasmād enaso duritāt pātu viśvataḥ z 1 z aripṛā āpo apa ripram asmat | prāsmad eno duritaṁ supratikāḥ pra duṣvapnyam pra malaṁ vahantu z 2 z samudraṁ vo apa srjāmi svām yonim apītana | ariṣṭās sarvahāyaso mā ca naḥ kiñ canāmamat z 3 z 4 z

St 3. The correction to apītana in b is necessary for grammar and meter.

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(Ś. 10. 5)

[f205b15] viṣṇoḥ kramo si sapatnahā prthivīśaṁsi-[16]to gnistejās prthivīm anu vi kramayaṁ prthivyā tan nirbhajāmo yo smā-[17]n dveṣṭi yaṁ vayan dviṣmaḥ prathamajā sapatnān avāinān vādhe tenā prākṛāmā [18] nvapām apanutvas sapatnahā viṣṇoḥ kramo si sapatnahāvarikṣaśaṁsīto [19] vāyutejāntarikṣamanu vikramayam antarikṣas taṁ nirbhajāmo yo smān dveṣṭi [20] yaṁ vayan dviṣmaḥ sahajān sapatnān avāinān bādhe tenā prākṛāmānvaśān [21] apanutvas sapatnahā viṣṇoḥ kramo si sapat-

nahā dyāuścamṣitā sūrya-[f206a]stejā didivam anu vikramam divas tam
 nirbhajāmo yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ [2] aparajān sapatnān
 avāinān bādhe te tenā prakrāmānvaṇapāṁ apanuttas sapatna-[3]hāḥ
 sapatnā diguśamṣito vāyustejaḥ diśo num anu vi kramayan digbhi-[4]s
 tvaṁ sapatnāśāśamṣito varunasteja āpo num anu vi kramayam ṛgbhis tam
 [5] sapatnahā diguścamṣitasmāmatejāḥ ṛco num anu vi kramayam ṛgbhis
 tam [6] sapatnahā yajñāścamṣito vrahmatejā yajñam anu vi krama
 yajñāt tam sapatnā | [7] oṣadhīścamitas somatejāḥ āuśadhīr anu vi
 kramayam oṣadhīs tvaṁ sa-[8]patrā kṛtiśśamṣitaḥ puruṣamtejāḥ kṛṣim
 anu vi kramayaṁ kṛṣyāt tam viṣṇo-[9]ḥ kramo si sapatnahā prānaśśam-
 sito annatejāḥ prāṇam anu vi krama-[10]yaṁ prāṇāt tam nirbhajāmo
 yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 5 z

Bm has anna vi in line 6 and yajñātum; oṣadhīr anu in 7; °śamṣitāḥ
 and kṛṣyatū in 8; and prāṇatū in 10.

Read: viṣṇoḥ kramo 'si sapatnahā pṛthivīśamṣito 'gnitejāḥ | pṛthivīm
 anu vi krame 'haṁ pṛthivyās tam nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ
 dviṣmaḥ | prathamajān sapatnān avāinān bādhe | tenāprakrāmānvaṇapāṁ
 apanuttas sapatnahā† z 1 z viṣṇoḥ kramo 'si sapatnahāntarikṣaśamṣito
 vāyutejāḥ | antarikṣam anu vi krame 'haṁ antarikṣāt tam nirbhajāmo
 yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ | saḥajān sapatnān ° ° ° z 2 z
 viṣṇoḥ kramo 'si sapatnahā dyāuśamṣitas sūryatejāḥ | divam anu vi krame
 'haṁ divas tam nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ |
 aparajān sapatnān ° ° ° z 3 z viṣṇoḥ kramo 'si sapatnahā dikṣam-
 sito vāyutejāḥ | diśo anu vi krame 'haṁ digbhyas tam nirbhajāmo
 ° ° | ° ° z 4 z viṣṇoḥ kramo 'si sapatnahāśāśamṣito varunatejāḥ |
 āśā anu vi krame 'haṁ āśābhyas tam nirbhajāmo ° ° | ° ° z 5 z
 viṣṇoḥ kramo 'si sapatnahā ṛkṣamṣitas sāmātejāḥ | ṛco anu vi krame 'haṁ
 ṛgbhyas tam nirbhajāmo ° ° | ° ° z 6 z viṣṇoḥ kramo 'si sapatnahā
 yajñāśamṣito vrahmatejāḥ | yajñam anu vi krame 'haṁ yajñāt tam nir-
 bhajāmo ° ° | ° ° z 7 z viṣṇoḥ kramo 'si sapatnahāuśadhīśamṣitas
 somatejāḥ | oṣadhīr anu vi krame 'haṁ oṣadhībhyas tam nirbhajāmo
 ° ° | ° ° z 8 z viṣṇoḥ kramo 'si sapatnahā kṛṣīśamṣitaḥ puruṣatejāḥ
 | kṛṣim anu vi krame 'haṁ kṛṣyās tam nirbhajāmo ° ° | ° ° z 9 z
 viṣṇoḥ kramo si sapatnahā prānaśamṣito annatejāḥ | prāṇam anu vi
 krame 'haṁ prāṇāt tam nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ
 | aparajān sapatnān avāinān bādhe | tenāprakrāmānvaṇapāṁ apanuttas
 sapatnahā† z 10 z 5 z

In the last part of these verses we might read something like this:
 te na prakrāmanta | pām apanuttās sapatnāḥ.

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(Ś. 10. 5)

[f206a11] *agamo svar agamaṁ jyotir bhiṣṭvā viśvāḥ pṛtanārātis svabhyāvartaye sūryasyāvṛtam ānā-[12]vr̥te dakṣiṇām anāvṛtam. diśo jyotiṣmatar abhi paryāvarta sapta ṛṣiṇ abhi paryā-[13]varte vrahmābhi paryāvarte vrahmaṇān abhi paryāvarte te me bhadraviṇeśchantu te me vr̥ā-[14]vr̥ahmaṇavaracasam. | yat te nnaṁ bhospata ākṣiti pṛthivīm anu | tasya nas tvaṁ bhu-[15]vanaspate maṁ prayaśchat prajāpate vyāte parameṣṭhino vrahmaṇodīpadāmṛtam. | [16] vāiśvānarasya daṁṣṭrābhyāṁ hetis tvaṁ samudād abhiḥ yaṁ taśchātṛ āhutis samid devī [17] sahit̥yasī z rājño varuṇo si bandho si so maṁ amuṣyāyaṇam amuṣyāḥ putam ahne [18] prāṇe dadhana | apān asmāi vajraṁ pra harāmi caturbhiḥ ca śiṛṣabhidyāya vidvāṁn so sya [19] sarvān pṛśrīṇātu sarvā tan me devānu jānanti viśve yad agne tapasā tapa upa [20] prekṣāmahe vayam. priyā śrutasya bhūyāsmāyuṣmantas sumedhasaḥ z 6 z*

Bm has no dittography in lines 13-14; it has tva bhuvaspate in 14-15; samidevī in 16; putrasahne in 17; and vidvān somya in 18.

Read: *agamaṁ svar agamaṁ jyotir bhy aṣṭhām viśvāḥ pṛtanā arātīḥ z 1 z ṣvabhyāvartaye sūryasyāvartam anvāvarte dakṣiṇām anv āvṛtam | sā me draviṇaṁ yacchatu sā me vr̥ahmaṇavaracasam z 2 z diśo jyotiṣmatir abhi paryāvarte | tā me draviṇaṁ yacchantu tā me vr̥ahmaṇavaracasam z 3 z sapta ṛṣiṇ abhi paryāvarte | te me ° ° te me ° z 4 z vrahmābhi paryāvarte | tan me ° ° tan me ° z 5 z vr̥ahmaṇān abhi paryāvarte | te me draviṇaṁ yacchantu te me vr̥ahmaṇavaracasam z 6 z yat te 'nnaṁ bhuvaspata ākṣiyati pṛthivīm anu | tasya nas tvaṁ bhuvaspate samprayaccha prajāpate z 7 z vyāte parameṣṭhino vrahmaṇāpīpadāma tam z 8 z vāiśvānarasya daṁṣṭrābhyāṁ hetis taṁ samadhād abhi | iyaṁ taṁ psātv āhutis samid devī sahit̥yasī z 9 z rājño varuṇasya bandho 'si | so 'mum amuṣyāyaṇam amuṣyāḥ putram anne prāṇe badhāna z 10 z apān asmāi vajraṁ pra harāmi caturbhr̥ṣṭīm śiṛṣabhidyāya vidvān | so 'sya parvāni pra śr̥ṇātu sarvā tan me devā anu jānantu viśve z 11 z yad agne tapasā tapa upa prekṣāmahe vayam | priyāś śrutasya bhūyāsmāyuṣmantas sumedhasaḥ z 12 z 6 z*

The last stanza is Ś 7. 61. 1.

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(Ś. 8. 10)

[f206a21] *virād vā yadam agre jāyata tasyā jātāyā bibheka sarvam. imevedam bhaviṣyati [22] na vayam iti sod akrāmat sā dakṣiṇāgnāu ny*

akrāmat. z yajñanto vāmatayo bha-[f206b]vati ya evaṁ veda sā sabhāyāmi yasya sabhām satyo bhavati sāmāntrāṇe ny akrāmat. ya-[2]jñanto vāmatayo bhavati ya evaṁ veda sod akrāmat sāntarikṣe caturdhā vya-krāntātīṣṭha-[3]t tan devamanuṣyā vruvany antaram veda ubhayam upajīvememām upa hvayāmāhi tām u-[4]pāhvayantaḥ ūrjayehi svadhkehi sunṛty ehi āiravaty ehi tasyāgnir varcāsīt. [5] gayatrī abhidhāny apram odaḥ tasyā vṛhaś ca rantaraṇ ca dro stanapāsyām yajñāya-[6]jñām ca vāmadevyam ca dvāu | oṣadhīr ve rathantaram deva duhram vyaco gr̥hatāpo vā-[7]madevyam yajñam yajñāyajñayam ye te vāi virājaṣ kāmādhugastanā [8] kāmāṇ kāmāṇ yajamānan duhayaḥ z 7 z

In the left margin opposite line 4 is *nye*, and there seems to be an indication that it corrects *āiravaty ehi*: opposite line 5 is *bhro* correcting *dro stana°*.

Bm has *imaṇ ve* in f206a21; °*ṣṭhatur de°* in f206b2-3.

Read: *virāḍ vā idam agre 'jāyata tasyā jātāyā abibhet sarvam | iyam evedam bhaviṣyati na vayam iti z 1 z sod akrāmat sā dakṣiṇāgnāu ny akrāmat | yajñarto vāsateyo bhavati ya evaṁ veda z 2 z <sod akrāmat> sā sabhāyām <ny akrāmat | yanty> asya sabhām sabhyo bhavati ya evaṁ veda z 3 z sod akrāmat sāmāntrāṇe ny akrāmat | yajñarto vāsateyo bhavati ya evaṁ veda z 4 z sod akrāmat sāntarikṣe caturdhā vikrāntā-ṭiṣṭhat z 5 z tām devamanuṣyā abruvann antaram vedobhaye yad upa-jīvememām upa hvayāmāhā iti z 6 z tām upāhvayanta z 7 z ūrja ehi svadha ehi sunṛta ehīravaty ehīty z 8 z tasyā agnir varca āsīd gāyatri abhidhāny abhram ūdhaḥ z 9 z tasyā vṛhaś ca rathantaram ca dvāu stanāv āstām yajñāyajñīyam ca vāmadevyam ca dvāu z 10 z oṣadhīr eva rathan-taram devā aduhraṇ vyaco br̥hat z 11 z āpo vāmadevyam yajñam yajñāya-jñīyam z 12 z ye te vāi virājaṣ kāmādhugā stanā kāmāṇ-kāmāṇ yajamānam dohayan z 13 z 7 z*

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(Ś. 8. 10)

[f206b9] *vanaspatin āgaśchat tām vanaspatayo ghnata [10] sā saṁvatsare sam abhavat tasmāt saṁvatsare vanaspatinām vṛkṣṇam avi rohatu [11] patyam dasyāpriyam bhrātr̥vyas sā pitṛñām gaśchat tām pitaro ghnata sā mase [12] sam abhavat tasmān mase pitṛbhyo dadhatas svadhāvān pitṛṣu bhavati pituryā-[13]nam panthām jānāti yaḥ sā devān āgaśchat tām devāghnata sārddhamāse sam a-[14]bhavat tasmād ardhamāse devebhyo juhuti | juhoty agnihotram. pra devayānam [15] panthām jānātiḥ sā mānuṣyāṇāgaśchat tām manuyāghnata sā sadyas sam a-[16]bhavat tasmād ubhayadur manuyāṇā upa haranty upāsyo bhavanti yaḥ z [17] z 8 z*

Bm has abhavatusmān in f206b12, and similarly in 14 and 16; pasthām in 13; juhvati for juhuti in 14; in 15 it had jānātiḥ and erased the visarga sign.

Read: sod akrāmat sā vanaspatīn āgacchat tām vanaspatayo 'ghnata sā saṁvatsare sam abhavat | tasmāt saṁvatsare vanaspatīnām vṛkṇam api rohati patyate 'syāpriyaṁ bhrātr̥vyaṁ ya evaṁ veda z 1 z sod akrāmat sā pitṛn āgacchat tām pitaro 'ghnata sā māse sam abhavat | tasmān māse pitṛbhyo dadati svadhāvaṁ pitṛṣu bhavati pra pitṛyāṇaṁ panthām jānāti ya evaṁ veda z 2 z sod akrāmat sā devān āgacchat tām devā aghnata sārddhamāse sam abhavat | tasmād ardhamāse devebhyo juhoti juhoty agnihotraṁ pra devayānaṁ panthām jānāti ya evaṁ veda z 3 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā aghnata sā sadyas sam abhavat | tasmād ubhayadyur manuṣyāṇām upa haranty upāśya <gr̥haṁ> bhavanti ya evaṁ veda z 4 z 8 z

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(Ś. 8.10)

[f206b17] sāsurānāgacchat tām asurām upāhvayanta māyohīti ta-
[18]syāḥ vāirocanaṣ praharādur vatsāsīd ayampātraṁ pātraṁ. | tām
dvimūrdhā-[19]dityādhok tām māyām adhok tām māyām asurā upa
jivanty upajīva-[20]nīyo bhavati ya evaṁ veda z sā mānuṣyānāgaśchat
tām manuṣyā*pa-[21]hvayanty āirāvaty ehīti tasyā manur dhāivasvato
vatsāsīt pṛthivī pātraṁ [22] pātraṁ tām pṛthur vāinyo dhok tām kṛṣiṇ
ca sasyaṁ cādhok tām kṛṣiṁ ca sasyaṁ ca manu-[23]syā upa mā pitṛnā-
gaśchat tām pitaro māvayanta svadhā yehīti tasyā ya-[f207a]mo vat-
sāsīd rajatapātraṁ pātraṁ tām antako ādityo dhok tām svadhām adhok
tā svadhām pi-[2]tara upa sā devān āgaśchat tām devā upāhvayanty
ūrjayehīte tasyā indro va-[3]tsāsīd dārupātraṁ pātraṁ tām savitādhok
tam ūrjanī devā upāpā sā saptarṣi-[4]nāgaśchat tām saptarṣayopāhva-
yanta vrahmaṇvaty ehīti tasyās somo vatsāsīs cha-[5]ndaṣ pātraṁ pātraṁ
tām vṛhaspatir aso dhok tām vrahma ca tapaś cādhok tām vrahma ca
tapaś ca sa-[6]ptarṣaya upā sā gandharvāp̥sarasān āgaśchat tām
gandharvāp̥sarasā upāhva-[7]yanta puṇḍhagandha hīti tasyās kovīro
vāīśravāṇo vatsāsīd dārupātraṁ pātraṁ tām ja-[8]tanādiṣ kāveraiko dhok
tām puṇyagandham adhok tā puṇyagandham gandharvāp̥sarasā upā
[9] sā puṇyajanān āgaśchat tām puṇyajanā upāhvayantirodhā yehīti
tasyā [10] vasṛtas sūryavarcaso vatsāsīt puṣkaraparnaṁ pātraṁ pātraṁ
tām vasṛtus sūryava-[11]rcaso dhok tām tirodhām adhok tām tirodhām
puṇyajanā upā sod akrāmat sā sa-[12]rpān āgaśchat tām sarpā upāhva-
yanta viṣavaty ahīti tasyās takṣako viṣābhayo [13] vatsāsīd alāpupātraṁ

*tām dhṛtarāṣṭrerāvṛto dhok tām viṣam adhok tām viṣam adhok ta-[14]d
viṣam śarpā upā jīvantyo bhavati ya evaṁ veda z tasmād yasmād alāvunā-
[15]bhīṣiñcen manasā tvā pratyāhanmīyatu pratyāhanyāyat pratyāhartu
viṣam [16] pratyāhartum anu prasṛjyate viṣam asyaṣ priyam bhrā-
trvyaṁ hanti ya evaṁ ve-[17]da z 9 z z anuvākam 19 z*

In the right margin of f206b opposite line 20 is “2 samcaya”; in the lower margin toward the left is “pātram pātram”.

In the top margin of f207a is “2” and directly below it just above pātram in line 3 is “x 2”.

Bm has ayaspātram in f206b18; after a correction it has śyān upā- in 20; manur vāi° in 21; pitaro sā° in 23; upa mā in f207a3; has pātram only once in 10; has °hartūm in 16.

Read: sod akrāmat sāsurān āgacchat tām asurā upāhvayanta māya ehiti | tasyā vāirocanaṣ prāhrādir vatsa āsīd ayaspātram pātram | tām dvimūrdhārtvyo ‘dhok tām māyām adhok | tām māyām asurā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 1 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā upāhvayanterāvaty ehiti | tasyā manur vāivasvato vatsa āsīt pṛthivīpātram pātram | tām pṛthī vāinyo ‘dhok tām kṛṣiṇ ca sasyam cādhok | tā kṛṣiṇ ca sasyam ca manuṣyā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 2 z sod akrāmat sā pitṛn āgacchat tām pitara upāhvayanta svadhā ehiti | tasyā yamo vatsa āsīd rajatapātram pātram | tām antaka ādityo ‘dhok tām svadhām adhok | tām svadhām pitara upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 3 z sod akrāmat sā devān āgacchat tām devā upāhvayantorja ehiti | tasyā indro vatsa āsīd dārupātram pātram | tām savitādhok tām ūrjām adhok | tām ūrjām devā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 4 z sod akrāmat sā saptarṣiṇ āgacchat tām saptarṣaya upāhvayanta vrahmanvaty ehiti | tasyās somo vatsa āsīc chandaśpātram pātram | tām vṛhaspatir aso ‘dhok tām vrahma ca tapaś ca ‘dhok | tad vrahma ca tapaś ca saptarṣaya upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 5 z sod akrāmat sā gandharvāpsarasān āgacchat tām gandharvāpsarasā upāhvayanta puṇyagandha ehiti | tasyāṣ kubero vāisravaṇo vatsa āsīd dārupātram pātram | tām rajatanābhīṣ kāberako ‘dhok tām puṇyagandham adhok | tām puṇyagandham gandharvāpsarasā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 6 z sod akrāmat sā puṇyajanān āgacchat tām puṇyajanā upāhvayanta tirodha ehiti | tasyā vasurucis sāuryavarcaso vatsa āsīt puṣkaraparnapātram pātram | tām vasurucis sāuryavarcaso ‘dhok tām tirodhām adhok | tām tirodhām puṇyajanā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 7 z sod akrāmat sā śarpān āgacchat tām śarpā upāhvayanta viṣavaty ehiti | tasyāṣ takṣako viśāliyo vatsa āsīd alābupātram pātram | tām dhṛtarāṣṭra eravato ‘dhok tām viṣam adhok | tad viṣam śarpā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 8 z tasmād yasmā alabunābhīṣiñcet <pratyāhanyāt

z 9 z na ca pratihanyān> manasā tvā pratyāhanmīti pratyāhanyāt z 10 z
yat pratyāhanti viṣaṁ pratyāhanti tam anu prasrjyate viṣaṁ z 11 z
asyāpriyaṁ bhrātrvyāṁ hanti ya evaṁ veda z 12 z 9 z anu 19 z

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(Ś. 10. 9)

[f207a17] aghāyatām api niṣyā mukhā-[18]ni sapatnīṣu vajrasar-
payitum. indreṇa dattāṣ prathamāś śatāudanā bhrā-[19]trvyāghnī
yajamānāya gātū | vehis te carma bhavati barhin lomāni yāni [20] te |
eṣāṁ dvādaśanāgrhāir grāva dveṣo adhi nr̥tyatu | bālās te prokṣaṇī ya
[21] **ntu jihvā sam mārṣṭy agne | śuddhā tvaṁ yajñīyā bhūtvā divaṁ
prehi śatāudane [22] ** yaś śatāudanāṁ pacati kāmāpreṇasyalpate prītā
hy asya r̥tvijas sarve ya-[f207b]ntu yathāyatham. | ete devi śamitāraṣ
prokta ye rocate janāḥ te tvā sarve gassantu [2] sahībhyo bhāiṣīś śatodane
| sas svargam ā rohatu yatrādas tr̥divaṁ divaḥ hira-[3]ṇyajyotiṣaṁ kṛtvā
yo dadātu śatāudanāṁ. śatāṁ lokān samāpnoti yeṣa [4] devās samāsate |
apūpanābhīm kṛtvā yo danām. | vasavas tvā dakṣiṇa-[5]ta uttarān
marutās tvā ādityās sarvā gopsantu sāgniṣṭomam abhi dravāḥ [6] gan-
dharvāpsaraso deva rudrāṅgirasas tvā te tvā sarva gopsanta mātīrātram
a-[7]ti dravāḥ antarikṣaṁ divaṁ bhūmim ādityā maruto diśaḥ lokā ca
sarvā-[8]n āpnoti yo dadātu śatāudanam. z v1 z

The ms is slightly defaced by chipping at the beginning of lines 21 and 22 of f207a but a second hand has written ya at the end of line 20 and ne at the end of line 21 intending thus to supply the missing letters. In the top margin of f207b is śpaktā correcting prokta directly below it.

Read: aghāyatām api nahyā mukhāni sapatneṣu vajram arpayāitam |
indreṇa dattā prathamā śatāudanā bhrātrvyaghnī yajamānāya gātūḥ
z 1 z vedis te carma bhavati barhin lomāni yāni te | eṣā tvā rasanāgrabhīd
grāvā tvāiṣo adhi nr̥tyatu z 2 z bālās te prokṣaṇīs santu jihvā sam mārṣṭv
aghnye | śuddhā tvaṁ yajñīyā bhūtvā divaṁ prehi śatāudane z 3 z yaś
śatāudanāṁ pacati kāmāpreṇa sa kalpate | prītā hy asya r̥tvijas sarve
yantu yathāyatham z 4 z ye te devi śamitāraṣ paktāro ye ca te janāḥ |
te tvā sarve gopsyanti māibhyo bhāiṣīś śatāudane z 5 z sa svargam ā
rohatu yatrādas tridivāṁ divaḥ | hiraṇyajyotiṣaṁ kṛtvā yo dadāti
śatāudanāṁ z 6 z sa tān lokān sam āpnoti yeṣu devās samāsate |
apūpanābhīm kṛtvā yo dadāti śatāudanāṁ z 7 z vasavas tvā dakṣiṇata
uttarān marutas tvā | ādityās sarvā gopsyanti sāgniṣṭomam ati dravāḥ
z 8 z gandharvāpsaraso devā rudrāṅgirasas ca ye | te tvā sarve gopsyanti
sātīrātram ati dravāḥ z 9 z antarikṣaṁ divaṁ bhūmim ādityān maruto
diśaḥ | lokān ca sarvān āpnoti yo dadāti śatāudanāṁ z 10 z 1 z

St 1. In pāda a niṣya would be a possible form and give an appropriate meaning; Ś has nahya and Kāuś. 65.1 implies it.

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(Ś. 10.9)

[f207b8] *ghṛtaṁ prokṣantī subhagā* [9] *devān devī gamiṣyati |*
paktāram agni mā hiṁsīr divaṁ prehi śatodane | [10] *ye pitaro diviṣado*
ntarikṣasadaś ca ye | ye ca me bhūmyā adhi tebhyaś tan du- [11] *kṣa*
sarvadā | kṣīraṁ sarpir atho madhu | yat te śīro ye śṛṅgā yāu karṇāu
yāu [12] *ca te akṣāu ahamiśchām duhratām dātre kṣīraṁ sarpir atho*
madhu yat te mukhaṁ ye [13] *jihvā ye dantā yā ca te hanū | yat te*
klomā ya dhṛdayaṁ puritat saḥaka- [14] *ṇṭhikā | yat te kṛd devataste*
yantrāṇi yās ca te gudā | yat te paśur yo va- [15] *ṇayur yo kṣīyaś ca*
codaram. yat te majjā yāny asthīni yan māṁsaṁ yāś ca [16] *lohitam.*
yāu te bāhū yāu te aṁsāu duhanaṁ yā ca te kakut. yat te [17] *skandā*
yā grīvā yās prṣṭīr yāś ca parśavaḥ z 2 z

In the right margin a little above the end of line 8 the ms has tyāgā; and in the right margin opposite line 13 it seems to have dḍhr, which is the needed correction.

Bm wrote at the end of line 8 subhagā and then corrected to subhāgā; it has jihmā and hanu in 12.

Read: *ghṛtaṁ prokṣantī subhagā devān devī gamiṣyati | paktāram*
aghnye mā hiṁsīr divaṁ prehi śatāudane z 1 z ye pitaro diviṣado
‘ntarikṣasadaś ca ye ca me bhūmyā adhi | tebhyaś tvaṁ dhukṣva sarvadā
kṣīraṁ sarpir atho madhu z 2 z yat te śīro ye śṛṅge yāu karṇāu yāu ca
te akṣyāu | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 3 z
yat te mukhaṁ yā jihvā ye dantā ye ca te hanū | āmikṣām ° ° °
z 4 z yat te klomā yaḍ dhṛdayaṁ puritat saḥakaṇṭhikā | āmikṣām
° ° ° z 5 z yat te yakṛd ye matasne yāntrāṇi yās ca te gudāḥ |
āmikṣām ° ° ° z 6 z yas te plaśur yo vaniṣṭhur yāu kuḥṣī yac
codaram | āmikṣām ° ° ° z 7 z yas te majjā yāny asthīni yan
māṁsaṁ yac ca lohitam | āmikṣām ° ° ° z 8 z yāu te bāhū yāu te
aṁsāu †duhanaṁ yā ca te kakut | āmikṣām ° ° ° z 9 z ye te skandhā
yā grīvā yās prṣṭīr yāś ca parśavaḥ | āmikṣām duhratām dātre kṣīraṁ
sarpir atho madhu z 10 z 2 z

St 9. In pāda b doṣaṇī as in Ś is the only probable correction.

[f207b17] *yāu bhūrū a-[18]ṣṭhivantāu ye śraṇī yā ca te bhasat. | yat te puśchaṁ yo bālā dugdhaṁ yaś ca te [19] stanā yās te jaṅghā yās kṛṣṭhikā hṛtsarā ye ca te śaphā | yat te carma [20] śatāudane yāni lomāny agne ahamikṣārduhratām tātre kṣīraṁ sarpir atho [21] madhu | ayan te śunāmikṣām ayaṁ sarpir ayaṁ madhu | ayan te sarvākān du-[22]hām devi śatodane kruḷo te hastāṁ puroḷāśāv ājyenābhīghārite [f208a] tāu pakṣāu deva kṛtvā sā dātāraṁ diva vaha | ulūkhale musule yaś ca carmaṇi [2] ya vā sūrpe taṇḍulāś kaṇā | yad vā vāto mātariśvā samātāgniṣ ṭad dhotā [3] suhutaṁ kṛnotu | imā āpo madhumatīr ghr̥taścotu vrahmaṇā hasteṣu | prapṛthak chā-[4]dayāmi yat kāmēdhima-bhīṣīncāmi vo haṁ tan no vayaṁ syāma patayo rayiṇā [5] z 3 z*

In the right margin opposite line 4 the ms has m. correcting to rayiṇām.

Bm has yo in f207b17; ahūmikṣ° in 20; suhām in 21-22; and rayiṇām as the last word.

Read: *yāu ta ūrū aṣṭhivantāu ye śraṇī yā ca te bhasat | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 1 z yat te pucchaṁ ye te bālā yad ūdho ye ca te stanāḥ | āmikṣām ° ° ° z 2 z yās te jaṅghā yās kuṣṭhikā r̥ccharā ye ca te śaphāḥ | āmikṣām ° ° ° z 3 z yat te carma śatāudane yāni lomāny aghnye | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 4 z ayaṁ te śunāmikṣām ayaṁ sarpir atho madhu | ayaṁ te sarvakān duhām devi śatāudane z 5 z kroḍāu te stām puroḷāśāv ājyenābhīghāritāu | tāu pakṣau deva kṛtvā sā dātāraṁ divi vaha z 6 z ulūkhale musale yaś ca carmaṇi yo vā sūrpe taṇḍulāś kaṇāḥ | yaṁ vā vāto mātariśvā mamāthāgniṣ ṭad dhotā suhutaṁ kṛnotu z 7 z imā āpo madhumatīr ghr̥taścuto vrahmaṇām hasteṣu prapṛthak sādayāmi | yat kāma idam abhīṣīncāmi vo haṁ tan no sarvaṁ saṁ padyatām vayaṁ syāma patayo rayiṇām z 8 z 3 z*

[f208a5] *prajāpatiś ca paramēṣṭhī ca śṛṅge indras so agniṁ lolātaṁ so-[6]somo rājā mastiṣkas satyaṁ cakṣur itaṁ śrotre prāṇāpānāu nāmivate dyāur utta-[7]rā *anus prthivy ādharā | agnir āsyaṁ vidyuj jīhvā maruto dantāś pavamāna-[8]ś prāṇaḥ viśvaṁ vāyuś kaṇṭhas svargo lokaś kṛṣṇadravyadriṇī vivaśvaḥ reva-[9]tī grīvāś kṛttikās skandhā gharṁo vaś cyeno kroḷo antarikṣām pājasyaṁ mi-[10]ttas ca varuṇaś*

cānsāu tvaṣṭā cāryamā cā dohinī | mahādevo bāhū [11] vṛhaspatiḥ kakut
vṛhatīḥ kikasā | devānām pātnīḥ prṣṭāyā upasa- [12] daṣ parisavaḥ vrahma
ca kṣatram ca śronī balam ūrū | dhātā ca savitā [13] cāsthīvantāu
jañghā gandharvāpsarasas kuṣṭhikā ṛtaś śaphā | ceto hr- [14] hrdayam kṛn
medhā harimā pitum vratam puritat. | kṣuta kuṣṭatarā va- [15] niṣṭha par-
vatā prāśa devayajanā gudā manuṣyāntrāṇy abhrā udaram i- [16] tarajanā
ūbadhyam rakṣāṁsi lohitam. kruddho vṛkkāu manyur āṇḍāu [17] prajāḥ
śepas samudro vastir nadi śrūtrī stanayitnur ūdho varṣasya pata- [18] ya
stanā viśvavyacāś carma oṣadhayo romāṇi nakṣatratrāṇi rūpam abhram
[19] pave majjā nidhanam bhūtyāś prajāyāś paśūnām bhavati ya evam
veda z [20] indra prān tiṣṭhan dakṣi*ā tiṣṭham yamaḥ pratyām tiṣṭham
dhātodaṁ tiṣṭhan sa- [21] vitā | nṛṇān prāptas somo rājā nṛtānandaḥ
īkṣamāṇo mitrā- [f208b] varuṇo yuyamāṇo vāiśvānaro yuktaḥ prajāpatir
vimuktaḥ sarvam etad vāi vo rūpam | u- [2] pānam rūpamṛvataḥ paśavas
tiṣṭhanti yā evam veda z 4 z anuvā 20 zz

In the right margin of f208a opposite line 14 is ṣku; and in the lower margin under nṛṇān of line 21 is trṇām.

Bm has nāsivate in f208a6; no lacuna in 7; mitum in 14; atrā for abhrā in 15; vastir in 17 and °yitnun ūpo; prā in 20 and no lacuna.

Read: prajāpatīś ca paramesthī ca śṛṅge indraś śiro agnir lalāṭam
z 1 z somo rājā mastiṣkas satyam cakṣur ṛtam śrotre prāpāpānāu nāsike
dyāur uttarahanuḥ prthivy adharahanuḥ z 2 z agnir āsyam vidyuj jihvā
maruto dantāḥ pavamānaḥ prāṇaḥ z 3 z viśvam vayoḥ svargo lokaḥ
krṣṇadram vidharinī tvivaśvaḥ z 4 z revatī grīvaḥ kṛttikā skandhā
gharmo vahaḥ z 5 z śyenaḥ kroḍo antarikṣam pājasyam z 6 z mitraś ca
varuṇaś cānsāu tvaṣṭā cāryamā ca doṣaṇī z 7 z mahādevo bāhū vṛhaspatiḥ
kakut vṛhatīḥ kikasā z 8 z devānām patnīḥ prṣṭya upasadaḥ parśavaḥ
z 9 z vrahma ca kṣatram ca śronī balam ūrū z 10 z dhātā ca savitā
cāsthīvantāu jañghā gandharvā apsarasaḥ kuṣṭhikā ṛtaś śaphā z 11 z
ceto hrdayam yakṛn medhā ṭharimā cittam vratam puritat z 12 z kṣut
kuṣir irā vaniṣṭhuḥ parvatāḥ plāśayaḥ z 13 z devajanā gudā manuṣyā
antrāṇy atrā udaram z 14 z itarajanā ūbadhyam rakṣāṁsi lohitam z 15 z
krodho vṛkvāu manyur āṇḍāu prajā śepaḥ z 16 z samudro vastir nadi
sūtrī stanayitnur ūdho varṣasya patayas stanāḥ z 17 z viśvavyacāś car-
māuṣadhayo lomāṇi nakṣatratrāṇi rūpam z 18 z abhram pavam majjā
nidhanam z 19 z <īśāno> bhūtyāś prajāyāś paśūnām bhavati ya evam
veda z 20 z indraḥ prān tiṣṭhan dakṣiṇā tiṣṭhan yamaḥ z 21 z pratyāṇ
tiṣṭhan dhātodaṁ tiṣṭhan savitā z 22 z trṇāni prāptas somo rājā z 23 z
āvṛtta ānanda īkṣamāṇo mitrāvaruṇāu z 24 z yuyamāṇo vāiśvānaro
yuktaḥ prajāpatir vimuktaḥ sarvam z 25 z etad vāi viśvarūpam z 26 z
upānam rūpavantaḥ paśavas tiṣṭhanti ya evam veda z 27 z 4 z anu 20 z

St 2. satyam ° ° ° nāsike is not in Ś.

- St 4. At the end Ś has niveṣyaḥ, which may have once stood in Ppp.
 St 11. At the end Ś has aditiḥ, of which ṛtaś may be a corruption.
 St 12. In this cittam is reported by Roth in WT as the reading of the ms; of course it might be pittam or mittam.
 St 19. In this perhaps pībo as in Ś ought to be restored.

140

(Ś. 12. 5)

[f208b3] śrameṇa tapasā sṛṣṭā vrahmaṇā vicṛtye śrutā | satyenāvr̥tā
 śriyā prāvṛ- [4]tā yaśasā parivṛtā sudhayā parihitā śraddhayā paryūḍhā
 kṣīkṣayā gu- [5]ptā yajñe pratiṣṭhitā loko nidhanam śchandāṁsi rūpam
 aṅgirasas santāpā vrahma [6] padavāyaṁ vrāhmaṇo adhipatiḥ tām
 ādadhānasya vrahmagavi jinvato vrā- [7]hmaṇam kṣattriyasyāpa krāmatu
 sūnṛtā vīryam puṇyalakṣmīḥ z 1 z

Bm has vicyatye in line 3 and °lakṣmī in line 7.

Read: śrameṇa tapasā sṛṣṭā vrahmaṇā vitta ṛte śritā z 1 z satyenāvr̥tā
 śriyā prāvṛtā yaśasā parivṛtā z 2 z svadhayā parihitā śraddhayā par-
 yūḍhā dikṣayā guptā yajñe pratiṣṭhitā loko nidhanam z 3 z chandāṁsi
 rūpam aṅgirasas santāpā vrahma padavāyaṁ vrāhmaṇo adhipatiḥ z 4 z
 tām ādadhānasya vrahmagaviṁ jinato vrāhmaṇam kṣatriyasya z 5 z apa
 krāmatu sūnṛtā vīryam puṇyalakṣmī z 6 z 1 z

141

(Ś. 12. 5)

[f208b8] ojaś ca tejaś ca sahaś ca balañ ca vāk cendriyam ca śrīś ca
 dharmāś ca vrahma ca [9] kṣatram ca rāṣṭram ca viśiś ca tviśiś ca yaśaś
 ca varcaś ca draviṇam cāyu- [10]ś ca śrotram ca tāni sarvāṇy āpa krāmanti
 kṣattriyasya

Bm has balañś ca in line 8.

Read: ojaś ca tejaś ca sahaś ca balañ ca vāk cendriyam ca śrīś ca
 dharmāś ca z 1 z vrahma ca kṣatram ca rāṣṭram ca viśaś ca tviśiś ca yaśaś
 ca varcaś ca draviṇam ca z 2 z āyuś ca śrotram ca z 3 z tāni sarvāṇy apa
 krāmanti kṣatriyasya vrahmagaviṁ <ādadhānasya jinato vrāhmaṇam>
 z 4 z 2 z

St 3. In Ś the list is longer but there is no assurance that it was so in Ppp.

142

(Ś. 12. 5)

[f208b10] *vrahmagavy aghahavi*-[11]*śā kṛtyā pūlpānyaja āvṛtā sarvāny asyām ghorāṇi sarve ca mṛtyava*-[12]*s sarve puruṣavadhā sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣā*-[13]*diti menās catavadhā hi sā vrahmajyasya kṣatur yaśā mahādeva na pekṣa*-[14]*mānā | vajro dhāvanti hetīś śaphā nirṛṣanti kṣurupavad īkṣamānā mṛ*-[15]*tyur ahaṁ kṛṇvati vācyamānāna sphūrjayati vrahmagavi vrahmajyasya* z [16] z 3 z

The ms has an interlinear correction "gā" over *vrahmagavy* in line 10.

Bm has *vācyamānā*° in line 15.

Read: *vrahmagavy aghaviśā kṛtyā †pūlpānyajāvṛtā* z 1 z *sarvāny asyām ghorāṇi sarve ca mṛtyavaḥ* z 2 z *sarve ca puruṣavadhāḥ* z 3 z *sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣa ā dyati* z 4 z *menīś śatavadhā hi sā vrahmajyasya kṣitir hi sā* z 5 z *mahādeva nāpekṣamānā* z 6 z *vajro dhāvanti hetīś śaphān niruhanti kṣurapavir īkṣamānā* z 7 z *mṛtyur hiṅkṛṇvati vāśyamānānu sphūrjayati vrahmagavi vrahmajyam* z 8 z 3 z

St 1. Ś begins sāiśā bhīmā.

St 8. Unless we largely disregard syntax of cases for Ppp *vrahmajyam* seems to be needed. It looks as if the end of this hymn had been influenced by the end of the next.

143

(Ś. 12. 5)

[f208b16] *ugro devaṣ puśchaṁ paryasyanti sarvajyāniṣ kaṇāir viri-varjaya*-[17]*nti rājayakṣmo himanti munir duhyamānā śīrṣaktir dugdhāmbedar upati*-[18]*ṣṭhanti mithoyodhaṣ parāmṛṣṭā śarvyā mukhe pinīyamāno ṛtur hanyamāno* [19] *grḍhra hitāghahavipā vyatanti yatamo numatīta anugaśchanti prāṇān u*-[20]*pa dāsayati vrahmagavi vrahmajyam.* z 4 z

Bm has *muhyamānā* in 17 and *datur* in 18.

Read: *ugro devaṣ pucchaṁ paryasyanti* z 1 z *sarvajyāniṣ kaṇāu varivarjayanti rājayakṣmo mehanti* z 2 z *menir duhyamānā śīrṣaktir dugdhā* z 3 z *sedir upatiṣṭhanti mithoyodhaṣ parāmṛṣṭā* z 4 z *śaravyā mukhe 'pinahyamāna ṛtir hanyamānā* z 5 z *grḍhrā hitāghaviṣā vyathanti tato nipatitā* z 6 z *anugacchanti prāṇān upa dāsayati vrahmagavi vrahmajyasya* z 7 z 4 z

144

(Ś. 12. 5)

[f208b20] *vāiraṃ vikṛtyamānā pāu-[21]trājyaṃ vibhājyamānān deva-
hetu hya nahyamānā matirhitā nirṛtir ni-[22]hitā pāpmā nidhīyamānā
pārśvam avidhīyamānā gharmaṣ paryadhīya-[f209a]mānā vāiśvānaraṣ
paryāhitā viṣaṃ prayasvanti takmā prayastāndūla barhiṇī [2] paryākri-
yamānā sevakma yajñā gandhena aghaṃ paśyamānā parā bhūtir upari
[3] tās sarvāṣ krūdhīṣ paśyamānā samitā piśitā ārtir asyamānā ve kartu
a-[4]sitāsito lokāś chinatti vrahmacārī vrahmajyam asmāś cāmuṣmāś ca
z 5 z*

Read: *vāiraṃ vikṛtyamānā pāutrādyam vibhājyamānā z 1 z devahetir
hriyamānāmatir hitā nirṛtir nihitā z 2 z pāpmā nidhīyamānā pārūṣyam
avadhīyamānā z 3 z gharmaṣ paridhīyamānā vāiśvānaraṣ parihitā z 4 z
viṣaṃ prayasyanti takmā prayastā z 5 z mūlabarhiṇī paryākriyamānā
sevakmayajñā gandhena z 6 z aghaṃ paśyamānā parābhūtir upahṛtā
z 7 z śarvaṣ krūddhaṣ piśyamānā śimidā piśitā z 8 z avartir aśyamānā
†vekartu aśitā z 9 z aśitā lokāc chinatti vrahmacārī vrahmajyam asmāc
cāmuṣmāc ca z 10 z 5 z*

St 9. Something like *vāikṛtir* would be possible here.

St 10. There seems no need to change *vrahmacārī* to *vrahmagavī*;
in this setting the former term would readily be applied to the latter.

145

(Ś. 12. 5)

[f209a5] *tasyāhananaṃ kṛtyā menir āśasanaṃ valagahanam ūvaddhya-
vassvagatā malinvā-[6]tāgniṣ kravyāda bhūtvā vrahmagavī vrahmajyam
praviśyāti sarvāsāṅgā mūlāni vr-[7]ścitā śchinattasya pitṛbandhuṣ parā-
bhavayatu mātṛbandhu vivātiñātīm sarvam api [8] kṣāpayatu vrahma-
gavī kṣattriyasyāpunandīyamānārdhāsvam enam asvagam apra-[9]visaṃ
karoty aparāpariṇo bhavatu kṣīyate ya evaṃ viduṣo vrāhmaṇasya kṣattriyo
[10] gām ādatte kṣipraṃ vāi tasyāhanane grddhrāṣ kurvātūlavam. |
tasyādhahanam pari nr-[11]tyanti keśinīr āghrarāghrānā pāṇinorasa
kurvānāṣ pāpam ālavam tasya vā-[12]stuṣu gaṅganam kurvate pa vṛṣāt
kṣipraṃ vāi tasya prśchanti etad āsīd ataṃ nu dā z [13] z 6 z*

In the right margin of f209a opposite line 10 is *kṣī*, possibly meant to
correct *kṣipraṃ*; over *tasyāhan*° it has *mya* and also *pya*.

Bm has *valāga*° in line 5; *śchinatusya* in 7; °*punandīyamānāvāsvam*
in 8, having first written °*punan*°.

Read: tasyā āhananam kṛtyā menir āśasanam valagahanam ūbadhyam z 1 asvagatā †malinvata z 2 z agniṣ kravyād bhūtvā vrahmagavī vrahmajyam praviśyātti z 3 z sarvāsyāṅgā mūlāni vṛścati z 4 z chinatty asya pitṛbandhu parā bhāvayati mātṛbandhu z 5 z vivāhān jñātīn sarvān api kṣāpayati vrahmagavī kṣatriyasyāpunardīyamānā z 6 z avāstum enam asvagam aprajasaṁ karoty aparāparaṇo bhavati z 7 z ya evaṁ viduṣo vrāhmaṇasya kṣatriyo gām ādatte z 8 z kṣipraṁ vāi tasyāhanane gṛdhrāṣ kurvata āilavam z 9 z kṣipraṁ vāi tasyādahanam pari nṛtyanti keśinīḥ z 10 z āghnānāḥ pāṇinorasi kurvāṇāḥ pāpam āilavam z 11 z kṣipraṁ vāi tasya vāstuṣu gaṅganam kurvate †pi vṛkāḥ z 12 z kṣipraṁ vāi tasya pṛchanti yat tad āsīd idam nu tād iti z 13 z 6 z

St 2. Ś has parihñutā, from which malinvata might have been corrupted. As a participle is indicated sā jinvitā may be considered; it seems better than malinitā.

St 12. If gaṅganam is correct it could mean "a going."

146

(Ś. 12. 5)

[f209a13] śchindhy ā śchindhi pra śchintv apa kṣāmpaya kṣāpaya ādadhānam āṅgīrasa vrahma-[14]jyam ati dāśayaḥ | vāiśvadevī py ucyasaṁ kṛtyā pūlpajām āvṛtā | oṣantī samo-[15]ṣantī vrahmaṇo vajra kṣurapavarir mṛtyur bhūtvā vibhāvasuḥ ā datsve danatām varga [16] iṣṭaṁ pūrtaṁ cāśiṣā ādāya jītaṁ jītāya loke amuṣmīn prayaschati | [17] mena śaravyā bhavāpyād akahaviṣā bhava | tayā pravṛkṇor ucitam agnir daha-[18]tu duṣkṛtam. dāivapīyūn arādasam. z vṛści pra vṛści śchi-[19]ndhy adhipraśchindhi kṛntapiklīnta piṇśa pra piṇśa oṣa sam oṣa daha pra daha [20] vrahmajyan tepy agnayā mūlād anusandaha z 7 z

Bm has pulpa- in line 14, and datsva in 15.

Read: chindhy ā chindhi pra chindhy api kṣāpaya kṣāpaya z 1 z ādadānam āṅgīrasi vrahmajyam ati dāśaya z 2 z vāiśvadevī hy ucyase kṛtyā †pūlpajām āvṛtā z 3 z oṣantī samoṣantī vrahmaṇo vajraḥ z 4 z kṣurapavir mṛtyur bhūtvā vibhāvasuḥ z 5 z ā datse jinatām varca iṣṭaṁ pūrtaṁ cāśiṣaḥ z 6 z ādāya jītaṁ jītāya loke amuṣmīn prayacchasi z 7 z meniś śaravyā bhavāghād aghaviṣā bhava z 8 z tvayā pravṛkṇaṁ rujitam agnir dahatu duṣkṛtam z 9 z dāivapīyūm arāhasam z 10 z vṛśca pra vṛśca chindhy adhi prachindhi kṛntāpi kṛnta piṇśa pra piṇśa z 11 z oṣa sam oṣa daha pra daha vrahmajyam devi aghnya ā mūlād anu saṁdaha z 12 z 7

St 2. The reading of the ms, dāśayaḥ, is possible but I do not believe it is the correct one.

St 5. Ś has vi dhāva tvam at the end, which is better.
The last ten stanzas of the Ś version are not in Ppp.

147

[f209a20] yat te śīrṣāṇi dāurbhā-[21]gyaṁ sakte keśeṣu nihitaṁ lalāṭe |
ayaṁ tad viśvabheṣajo apāmārgo pa lu-[22]mpatu | yat te abhrur dāurbhāgyaṁ
vācyoṣṭayoḥ yat te datsu dāurbhāgyaṁ jihvāyām u-[f209b]vuke hitam. |
yat te ahnor dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam. | yat te skandheṣu [2]
grevāsu dāurbhāgyaṁ kikasāsūnukye | yat te ahnor dāurbhāgyaṁ
aṁsayor upapa-[3]kṣayoḥ yat te bāhvor dāurbhāgyaṁ yam aratnyoḥ
kalmuṣīr anu | yat te hastayor dāurbhāgyaṁ [4] pānyor aṅgulīr anu z 8 z

In the left margin of f209b at the top is written yat teyametti sūktam.

Bm has lussatu in f209a22-23; ahnāur dāur° in f209b1; and ahnāur dor° in 3.

Read: yat te śīrṣāṇi dāurbhāgyaṁ srakve keśeṣu nihitaṁ lalāṭe | ayaṁ
tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te bhruvor dāurbhāgyaṁ
<nāsikayor> vācy oṣṭhayoḥ | ayaṁ ° ° ° z 2 z yat te datsu dāurbhāgyaṁ
jihvāyām chubuke hitam | ayaṁ ° ° ° z 3 z yat te hanvor dāurbhāgyaṁ
kaṇṭhe klomasu viṣṭhitam | ayaṁ ° ° ° z 4 z yat te skandheṣu grīvāsu
dāurbhāgyaṁ kikasāsv anūkye | ayaṁ ° ° ° z 5 z yat te hanvor dāurbhāgyaṁ
aṁsayor upapakṣayoḥ | ayaṁ ° ° ° z 6 z yat te bāhvor dāurbhāgyaṁ
aratnyoḥ kalmuṣīr anu | ayaṁ ° ° ° z 7 z yat te hastayor dāurbhāgyaṁ
pānyor aṅgulīr anu | ayaṁ tad viśvabheṣajo apāmārgo 'pa lumpatu z 8 z 8 z

St 1. In pāda b srakve is good enough in form.

St 2. In pāda b nāsikayor is just a guess.

148

[f209b4] yat te prṣṭeṣu dāurbhāgyaṁ jaghane sphijor hi-[5]tam. |
yat te urasir dāurbhāgyaṁ pārśvayos stanayor hitam. yat te hrdaye
[6] dāurbhāgyaṁ nābhyaṁ vakṣanānu | yat te priyanti dāurbhāgyaṁ
yad vā yakani vrkṇayoḥ [7] yat te bhasadi dāurbhāgyaṁ yad vā vaśu-
kapuṣkayoḥ yat te vasati dāurbhāgyaṁ ūrvo-[8]r jātvanor hitam. | yat te
gudāsv antreṣu dāurbhāgyaṁ udare hitam. yat te vasti-[9]ṣu dāurbhāgyaṁ
vaniṣṭho plāśāvā hitam. yat te śronyor dāurbhāgyaṁ avacālū-
[10]ṣayor hitam. yat te jaṅghayor dāu sthūrayoḥ pārṣṇyor hitam. z 9 z

In the left margin opposite line 7 the ms has yat ta bha.

Bm has yot te in the first part of 5; °muṣkayoḥ in 7; ūrvo in 7-8; and jaṅghayor in 10.

Read: yat te prṣṭeṣu dāurbhāgyam jaghane sphijor hitam | ayam tad
 viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat ta urasi dāurbhāgyam
 pārśvayos stanayor hitam | ayam ° ° ° z 2 z yat te hrdaye dāur-
 bhāgyam nābhyām vakṣaṇā anu | ayam ° ° ° z 3 z yat te †priyanti
 dāurbhāgyam yad vā yakani vṛkkayoḥ | ayam ° ° ° z 4 z yat te
 bhasadi dāurbhāgyam yad vā †vaśuka muṣkayoḥ | ayam ° ° ° z 5 z
 yat te †vasati dāurbhāgyam ūrvor jānunor hitam | ayam ° ° ° z 6 z
 yat te dudāsv antreṣu dāurbhāgyam udare hitam | ayam ° ° ° z 7 z
 yat te vastiṣu dāurbhāgyam vaniṣṭhāu plāśāv āhitam | ayam ° ° °
 z 8 z yat te śronyor dāurbhāgyam †avacalūṣayor hitam | ayam ° ° °
 z 9 z yat te jaṅghayor dāurbhāgyam sthūrayoḥ pārśvayor hitam | ayam
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 10 z 9 z

St 6. In pāda a bhasadi would be a proper emendation if it had not
 appeared in st 5b.

149

[f209b10] yat te [11] gulphayor dāurbhāgyam pādayor aṅgulir anu |
 yat te gulphayor dāurbhāgyam pādayo-[12]r aṅgulir anu | yat te kiñ cid
 dāurbhāgyam aṅgam aṅgeṣu pratiṣṭhitam. | yad vā loma-[13]su viṣṭhitam.
 yat te kṣeṣu dāurbhāgyam prāhāyām athitevane | yat te pārśi dāu-
 [14]rbhāgyam māmse sthiṣu majjasu | yat te paśuṣu dāurbhāgyam
 kṛṣyām uśane hitam. | [15] yāt te paśuṣu dāurbhāgyam kṛṣyām uśane
 hitam. | yā te lakṣmīr bhrūṇahatyām a-[16]tho yā te aputratā | yā te kū
 ca pāpī lakṣmī paśo yā te ha patitā | [17] yat te drṣṭām piṭṛṣadyam atho
 yat te ha paśutā | ayam tad viśvabheṣajo pāmā-[18]rgo apa lumpatu |
 kaṇṭharagnām mahimātti prṇam devebhyaḥ kilviṣam yad vabhū-[19]va |
 imās tad āpas pra vahantu ripram punātu māś śatadhāre pavitram. |
 [20] snāhi ripram śamalan ca sarvaṁ kṛṣṇe cele sādāyitvā pāpam hitvā
 va-[21]tti nirṛttiṁ mṛtyupāśām sūryajyotir abhy eṣy agnim. yāvanto
 smān mahata-[f210a]s samudrān mucyamāno aṅhasaḥ pāpmanāś ca |
 punar manaḥ punar āyun nṛ āgam sā mā [2] dabhaṁ paṇayo yātudhā-
 nām. | ava nipram anukṣmā hy aśastum apy ātmanaḥ va-[3]rcādhīyatām
 mayi tejādhīyatām mayi prāṇāpānau mā mā hāsiṣṭām sa-[4]rvam āyur
 aśīya z 10 z anuvā 21 z

Bm omits aṅgam in 12; has bhūṇa° in 15; patho in 16; mahimārti
 in 18; varcaḥ dhīyatāsmayi in f210a 3-4; and prāṇāmāno in 4.

Read: yat te gulphayor dāurbhāgyam padayor aṅgulir anu | ayam
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te kiñ cid dāurbhāgyam
 aṅgeṣv-aṅgeṣu pratiṣṭhitam yad vā lomasu viṣṭhitam | ayam ° ° °
 z 2 z yat te 'kṣeṣu dāurbhāgyam prahāyām adhidevane | ayam ° ° °
 z 3 z yat te pārśve dāurbhāgyam māmse 'sthiṣu majjasu | ayam ° ° °
 z 4 z yat te paśuṣu dāurbhāgyam kṛṣyām †uśane hitam | ayam ° ° °

z 5 yā te lakṣmīr bhrūnahatyātho yā te aputrātā | ayaṁ ° ° ° z 6 z
yā te kā ca pāpī lakṣmīr atho yā te apatyatā | ayaṁ ° ° ° z 7 z yat
te 'dr̥ṣṭām pitṛsadyam atho yā te apaśutā | ayaṁ tad viśvabheṣajo apā-
mārgo 'pa lumpatu z 8 z kaṇṭhalagnaṁ †mahimātti pṛṇaṁ† devebhyas
kilbiṣaṁ yad babhūva | imās tad āpaṣ pra vahantu ripraṁ punātu mā
śatadhāraṁ pavitram z 9 z snāhi ripraṁ śamalaṁ ca sarvaṁ kṛṣṇe cele
sādayitvā pāpam | hitvāvartim nirṛtim mṛtyupāśām sūryajyotir abhy eṣy
agnim z 10 z avantv asmān mahatas samudrān mucyamāno aṇhasaṣ
pāpmanaś ca | punar manaṣ punar āyur na āgan mā mā dabhan paṇayo
yātudhānāḥ z 11 z ava ripraṁ †anukṣmāhy aśastim apy ātmanaḥ | varca
ādhiyatām mayi teja ādhiyatām mayi | prāpāpānau mā mā hāsiṣṭam
sarvam āyur aśīya z 12 z 10 z anu 21 z

St 5. In pāda b we might consider musale.

St 11. For pāda a cf. VS 4. 15a, etc.

St 12. For the latter part cf. Ś 16. 4. 5.

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[f210a4] vrahmā jajñānam ity ekā [5] vrahma bhrājad ud agūd anta-
riṁṣaṁ divaṁ ca vrahma vādḥṣṭā amṛtenāmṛtyum. [6] vrahmopadrasṭā
sukṛtasya sākṣād vrahmāsmid apa hantu śamalaṁ tapaś ca | pra-[7]tīcīr
āyatā sthata vitatā paśyāmāyī samudre sūyāhitā | surānā-[8]m asmāi |
haris suparṇo divam ā ruruhom arcīṣā ya tvā dīpsanti divam utpata-
[9]ntāma | ava tāṁ jahi rasā jātavedo bībhyaṁ ugro arcīṣā divam ā roha
sūrya | [10] ayojālāsura māyano ayasmāi paśer aṅkino ye caranti | tāṁs
te rayyo mī harasa [11] jātavedas sahasratrīṣṭis sapatnān pramṛṇyan
yāhi vajraḥ devānām adīpā [12] yetu gharma rtena tvā anṛtaṁ vicaṣṭe |
hiraṇyavarṇo nabhaso deva sūrya gharṁo [13] bhrājaṁ divo nto pary e
viśvataḥ vibhyotante vidyuto agnīhīhvā hiraṇyava-[14]rṇāmṛtāpsv antas
samudre | rudrasya kṣapano manayitno vidyutasya vāiśvānarasya [15]
hetīṣ pari no vṛṇaktu | vidyutā bhajaṁ hr̥daṁ yāty agnir vyāghrāpmuśado
ya-[16]tra bhīmā | viṣṇoḥ kramāis tavayany eti rudro nudāṁ śatṛṇ
vīmṛdhor dhādhamāno [17] sapatnaṣ pratīso me bhavantu | apo vasānas
sasāṇy antarikṣaṁ divaṁ ca sa-[18]middho agnir divyās tapo dhāt.
vāiśvānaraś śamayaś śitarūre apām supa-[19]rṇo divyetu prṣṭhe vāiś-
vānaras samudraṁ pary eti śukro gharṁo bhrājaṁ te te-[20]jasā roca-
mānaḥ anudoś chatṛṇ pradahan ma sapatnān ādityo dhyā-[21]m adhy
arukṣad vipaśyat. z 1 z

In the right hand margin of f210a opposite line 6 the ms has saṁśayaṁ[?], perhaps correcting śamalaṁ: opposite line 7 it has ryā correcting sūyā°: and opposite line 8 it has hantā, which does not seem to belong anywhere in the text.

Bm has harase at the end of f210a10; and vimṛdho vādh° in 16.

Read: vrahma jajñānaṁ prathamam purastād vi sīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāḥ sataś ca yonim asataś ca vi vaḥ z 1 z vrahma bhrājad udagād antarikṣam divam ca vrahmāvādhūṣṭāmṛtena mṛtyum | vrahmopadrasṭā sukrṭasya sāksād vrahmāsmad apa hantu śamalaṁ tamaś ca z 2 z praciṇīr āyatās sthitā vitatāḥ paśyāmahi samudre sūryayāhitās surāṇām asmāi z 3 z haris suparno divam āruho 'rciṣā ye tvā dipsanti divam utpatantam | ava tān jahi harasā jātavedo 'bibhyad ugro arcīṣā divam ā roha sūrya z 4 z ayojālā asurā māyino ayasmayāiḥ pāśāir aṅkino ye caranti | tāns te radhyāmi harasā jātavedas sahasrabhrṣṭis sapatnān pramṛṇan yāhi vajraḥ z 5 z devānām adhipā etu gharmaṛtena bhrājann amṛtaṁ vicaṣṭe | hiraṇyavarṇo nabhaso deva sūryo gharma bhrājan divo 'ntān paryeṣi viśvataḥ z 6 z vidyotante vidyuto agnījihvā hiraṇyavarṇā amṛtā apsv antas samudre | rudrasya kṣipāṇos stanayitnor vidyut tasya vāiśvanārasya hetīṣ pari ṇo vṛṇaktu z 7 z vidyutā bhrājan hradam yāty agnir vyāghrā apsuśado yatra bhīmāḥ | viṣṇoḥ kramāis stavayann eti rudro nudan śatrūn vimṛdho bādhamāno 'sapatnāḥ pradīśo me bhavantu z 8 z apo vasānas samāity antarikṣam divam ca samiddho agnir divyas tapo 'dhāt | vāiśvanaraś śamayaś śītarūre apām suparno diva etu prṣṭhe z 9 z vāiśvanaras samudraṁ pary eti śukro gharma bhrājan tejasā rocamāṇaḥ | nudaṁ chatrūn pradahan me sapatnān ādityo dyām adhi ruksad vipaścit z 10 z 1 z

St 1. This appeared as Ppp 5. 2. 2; 6. 11. 1: it is Ś 4. 1. 1, etc.

St 2. This is Kāuś 97. 8.

St 4. This and the next are Ś 19. 65 and 66. Ś has randhayāmi in 19. 66. 1c.

St 6. This and st 10 are in Vāit 14. 1.

St 8. In pāda c stanayann would seem to fit exactly, but just for that reason I have hesitated to restore it.

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[f210a21] vāiśvanarasūyūnamntarikṣam divam ca [f210b] samiddho agnir divyas tamo jāt. sīkṣantv asmābhīṣuṇvanti somaṛtena bhrājasamṛtaṁ [2] vaste arhi | rāñjayate nelayata sthitarūrī tanvo asya bhīme | rūpāṇy eti ba-[3]hudhā vasāno grahā kaṇvānas tanva parāce | pāñcāre cakrē parivartamāne [4] tasminn ā tasthur bhūvanāni viśvā | tāsya nākṣās tapyate bhūriḥbhāras sūnād evā [5] nās chidyatē sanābhīḥ | pañcabhis taputa tapuveṣa etat sahasradhāmāni a-[6]dhi tiṣṭhanty enam. sapta tvā sūrya harito nahanti vrahmaṇādityas trivṛtā su-[7]suvane | vidyotate dyotatā ya dyotater astv antar amṛto gharma dugdham. hartā vṛttra-[8]sya haritām anīkam anādiṣṭā tenas sūryasya | gharmaṣ paścād

uta gha-[9]rmaṣ purastād ayaṁdañṣṭrāya dviṣato pi nadhma | vāiś-
vānaraś ca sayā śītarūre va-[10]sānas sapatnān me dviṣato hantu sarvān.
| ṛtūnirṛtubhiś śamayati vrahma-[11]nā tejasā ca | vrahma jajñānam
prathamam samārabhe tvaj jāyamānam na vibhe na [12] tad vide | ta
rohamānam vitaryān ha tatasya nāḍyā tatā | vitatās tatātātā [13]
amartyajā nas svarājyabhāra rayim jajāna svajāsu bhartā | prajāpatiḥ
prajā-[14]bhis samvidānas trīṇi jyotiṣi tadāte ca pākaḥ prajāpatiś carasi
[15] garbhe antas svajāyamāno bahudhā vi jāyate | tasya padam abhi
paśyanti veda-[16]śas tasminn ārpitā bhuvanāni viśvā z 2 z

Bm has rārjayate in line 2; nakṣas in 4; tapūta in 5; and vṛtvasya at the end of 7.

Read: vāiśvānaraś samāity antarikṣam divam ca samiddho 'gnir divyas
tapo 'dhāt | śikṣanta asmā abhiṣunvanti soma ṛtena bhrājann amṛtaṁ
vaste tarhi z 1 z rārjayate nilayate śītarūre tanvāv asya bhīme | rūpāny
eti bahudhā vasāno grahān kṛtvānaḥ tanvaḥ parāce z 2 z pañcāre cakre
parivartamāne tasminn ā tasthur bhuvanāni viśvā | tasya nākṣas tapyate
bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z pañcabhis taptas tapatv
eṣa etat sahasradhāmāny adhi tiṣṭhanty enam | sapta tvā sūrya harito
vahanti vrahmaṇāditya trivṛtā savane z 4 z vidyotate dyotata ā dyotate
cāpsv antar amṛto gharma udyan | hantā vṛtrasya haritam anīkam
anādhṛṣṭās tanvas sūryasya z 5 z gharmaḥ paścād uta gharmaḥ purastād
ayaḁdañṣṭrāya dviṣato 'pi dadhmaḥ | vāiśvānaraś ca śītarūre vasānas
sapatnān me dviṣato hantu sarvān z 6 z ṛtūn ṛtubhiś śamayati vrah-
maṇāikavīro gharmaś śucānaḥ samidhā samiddhaḥ | vrahma tvā tapati
vrahmaṇā tejasā ca gharmaḥ sāhasraḥ samidhā samiddhaḥ z 7 z vrahma
jajñānam prathamam samārabhe taj jāyamānam na bibhye na tad vide |
tad rohamānam vitaryān ha tatasya nāḍyā tatā vitatās tatātātā z 8 z
amartyajā nas svarājyabhāro rayim jajāna svajāsu bhartā | prajāpatiḥ
prajābhis samvidānas trīṇi jyotiṣi dadhate cāpākaḥ z 9 z prajāpatiś
carati garbhe antas svajāyamāno bahudhā vijāyate | tasya padam abhi-
paśyanti vedhasas tasminn ārpitā bhuvanāni viśvā z 10 z 2 z

St 1. Cf. the preceding hymn st 9ab and 6b; the emendations in cd can readily be doubted.

St 3. This has appeared above as 67. 13; it is RV 1. 164. 3; Ś 9. 9.
11. Pāda b here agrees with RV, but does not do so in 67.

St 4. Pādas cd here are slightly reminiscent of RV 4. 13. 3.

St 5. This and the next two stanzas are in Vāit 14.

St 8. The words between daggers are partly corrupt I believe.

St 9. For pādas cd cf. VS 8. 36 and others, including Vāit 25. 12.

St 10. For pādas ab cf. Ś 10. 8. 13 etc. For d cf. Ś 9. 9. 11 and 14.

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[f210b16] *yasmin devān pitaro manu-*[17]*śyā rā nābhāv iva svataḥ*
apan tvā puṣpaṁ pr̥schāmi yatra taṁ pāyā hitam. [18] *yatrāpāṁ puṣpaṁ*
nihitaṁ māyāti hataṁ guhāra yo vāi tat ta vidyāt pratyā-[19]*kṣaṁ sa*
vidyād vrāhmaṇaṁ mahat. maṇis tu sūtro nihataḥ svaryad ū-[20]*rdhva*
striyaṁ viśatu prajānan. sa pumān puṁso janayan tatena sarvām ada-
[f211a]ntām aśchatu sadyeva | sarvām rātriyaṁ sahoṣitvādityo jāta-
vedasā | agner adhi diva-[2]*m āroham āyuṣā sa punantu mā | varcasā*
saṁsṛjātu mām. | gharmaḥ sahasra samī-[3]*dhās samiddho sapatnāḥ*
pradiśo me bhavantu | sapatnān sarvān me sūrya hantu vāiśvā-[4]*naro*
hari gharmaḥ tapatu pradahatu | bhrātr̥vyān dviṣato vṛkā | udyan me
śukrādi-[5]*tyo vimṛdho vacmi sūrya | vāiśvānaraḥ pradahatu bhrātr̥vyān*
dviṣato mama | ādantā-[6]*s śatr̥n āditya vimṛdho harmi rakṣasā | śukraṁ*
suvarṇaṁ hari vrahma bhrājasraṁ jyo-[7]*tir divam ātatāna | haris*
suvarṇas sṛjatu bhayaṁkaro hiraṇyavarṇo duritā [8] *pāśu | sapatnān*
sarvān me sūryaṁ etu vāiśvānaro gr̥ham. | mahantvam artham pari-
[9]sadyety ahorātre vitatāḥ chukra udyam. sapatnān sarvān me sūrya
etu vāiśvānaro gr̥-[10]*ham. | udyānn adyā mitramaha ity ekā | 1 tejās*
tvapāṁsi mukhato bibhārmī ā-[11]*nandaṁ bhūtaṁ mahasi pratitiṣṭhām.*
paryūhamāṇas śrayateṣu sarvato amoghaṁ [12] *satyaṁ yaśa udyatante*
z 3 z

In the left hand margin of f211a, opposite line 5-6 is śāi, but I do not see to what it may refer.

Bm has guhāna in f210b18, and tatu; puso in 20; sūrya in f211a3; vaśmi in 5; and urtham in 8.

Read: *yasmin devāḥ pitaro manuṣyāś cārā nābhāv iva śritāḥ | apāṁ*
tvā puṣpaṁ pr̥schāmi yatra taṁ māyayā hitam z 1 z yatrāpāṁ puṣpaṁ
nihitaṁ māyābhir hitaṁ guhā na | yo vāi tad vidyāt pratyakṣaṁ sa
vidyād vrāhmaṇaṁ mahat z 2 z maṇis tu sūtro nihataḥ svaryad ūrdhva
striyaṁ viśatu prajānan | sa pumān puṁso janayan tatena ṣarvām
adantām r̥chatu sadyevaḥ z 3 z sarvām rātrīm sam oṣatv ādityo jāta-
vedasā | agner adhi divam ā roham āyuṣā sa punātu mām varcasā sam
sṛjatu mām z 4 z gharmaḥ sahasraḥ samidhā samiddho 'sapatnāḥ pradiśo
me bhavantu | sapatnān sarvān me sūrya hantu vāiśvānaro hariḥ |
gharmaḥ taptas pra dahatu bhrātr̥vyān dviṣato vṛṣā z 5 z udyan me śukra
ādityo vimṛdho ṭvacmi sūryaḥ | vāiśvānaraḥ pra dahatu bhrātr̥vyān
dviṣato mama z 6 z ādantās śatrūn āditya vimṛdho hanmi rakṣasā |
śukraṁ suvarṇaṁ hari vrahma bhrājiṣṭhaṁ jyotir divam ā tatāna z 7 z
haris suvarṇas sṛjatv abhayaṁkaro hiraṇyavarṇo duritā ṭpāśu | sapatnān
sarvān me sūrya hantu vāiśvānaro gr̥hṇan z 8 z mahāntam artham pari-

sadyāity ahorātre vitataś chukra udyan | sapatnān sarvān me sūryo hantu
vāiśvānaro gr̥hṇan z 9 z udyann adya mitramahas sapatnān me 'va jahi |
diva enān raśmibhis saha rātrīṇām tamasā vidhīs te yantv adhamam
tamaḥ z 10 z tejas tapāṁsi mukhato bibharṁy ānandaṁ bhūtaṁ mahasi
pratiṣṭhām | paryūhamāṇaś śraya teṣu sarvato amoghaṁ satyaṁ yaśa
udyataṁ te z 11 z 3 z

St 1. This is Ś 10. 8. 34; a large part of that hymn appears above as hymns 101-103.

St 2. For pāda c cf. Ś 10. 7. 24c and 11. 8. 3c: for d cf. Ś 10. 8. 20d and 37d.

St 3. In pāda a if sūtro is not acceptable we might read sūtraṁ, or perhaps sūtre or even sūtrī.

St 5. This and the next are in Vāit 14. 1 but the stanzas are not arranged alike in the two texts.

St 7. In pāda c we might read harikeśam: with d cf. Ś 19. 22. 21b.

St 8. Probably the first two pādas here need further emendation: for cd cf. Vāit 14. 1.

St 10. This stanza is repeated from Pāipp 10. 10. 2.

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(Ś. 11. 5)

[f211a12] vrahmacārīṣṇoś carati rodasī ubhe | yasmi-[13]nmin devās
sumanaso bhavantu sa me dādadhāra pr̥thivīm dyām utāmūm sākā-[14]ryam
upasā bibharti | ācārya upanemāno vrahmacārīṇām kṛṇute [15] garbham
antaḥ tvaṁ rātris tīra udare bibharti tvaṁ jātaṁ triṣṭhum abhisīyantu
[16] devaḥ vrahmacārīṇām pitaro manuṣyā devājanā gandharvānu-
manyantu [17] sarve | trayastriṅśataṁ triṅśatām ṣaṭ sahasrān sarvān sa
devās tapasā bibha-[18]rti | yaṁ samit pr̥thivī dyāu dvitīyotāntarikṣam
samitā pr̥ṇāsi vrahma-[19]cārī samidhā mekhalāvī śramaṇa lokāns tapasā
bibharti | oṁ śra-[20]meṇa lokāns tapasā bibharti | oṁ pūrvo jāto
vrahmano vrahmacārī gha-[21]rmaṁ vāsānas tapasodhitiṣṭhat. | tasmāj
jātaṁ vrāhmaṇaṁ vrahmajyeṣṭhaṁ devās ca [f211b] sarve amṛtena
sākam. vrahmacārī samidhā samiddhaṣ karṣṇim vāsāno dīkṣi-[2]to dīr-
ghaśmaśruh sa sadyet pūrvād aparaṁ samudraṁ lokān saṁ satyasi
harājari-[3]krat. | vrahmacārī janayam vrahmāpo lokān prajāpati para-
meṣṭhinaṁ nirājada [4] garbho bhūtvāmṛtasya yonām indro bhūtvā-
mṛtāns tararha | imān bhūmim pr̥thivīm [5] vrahmacārī bhikṣāmān
cābhāra prasāmo divaṁ ca | ta vrahma kṛtvā samidhā sa-[6]midhā
upāsata utayor arpitā bhūvanāni viśvā | ācāryas tadakṣa [9] nabhasī
ubhe ūrvī gabhīre pr̥thivīm diva ca | tāu vrahmacārī tapasā-[10]bhi

rakṣatu tayor devās sadamādaṁ madanti | arvāg anyāṣ parāṇyo guhā
 [11] *nihatāu vrahmaṇasya tāu vrahmacārī tapasābhirakṣatu | tat kevalaṁ*
kṛṇu-[12] *te vrahma vidyām. z 4 z*

In the left margin of f211b opposite line 5 is kṣaṁ probably correcting bhikṣāṁñ.

Bm has °isnoś in f211a12; °ājam garbho in f211b4-5; bhikṣāṁ in 5; bhuvanāni and takṣa in 8; nihato in 11.

Read: vrahmacārīṣṇaś carati rodasī ubhe asmin devās sumanaso bhavantu | sa dādāhāra pṛthivīm dyām utāmūm sa ācāryaṁ tapasā bibharti z 1 z ācārya upanayamāno vrahmacāriṇaṁ kṛṇute garbham antaḥ | taṁ rātrīs tisra udare bibharti taṁ jātaṁ draṣṭum abhisamṇyanti devāḥ z 2 z vrahmacāriṇaṁ pitaro manuṣyā devajanā gandharvā anusaṁyanti sarve | trayastriṁśat trīsatāḥ ṣaṭ sahasrās sarvān sa devāns tapasā bibharti z 3 z iyaṁ samit pṛthivī dyāur dvitīyotāntarikṣaṁ samidhā pṛṇāti | vrahmacāry eti samidhā mekhalayā śrameṇa lokāns tapasā bibharti z 4 z pūrvo jāto vrahmaṇo vrahmacārī gharmaṁ vasānas tapasodatiṣṭhat | tasmāj jātaṁ vrāhmaṇaṁ vrahma jyeṣṭhaṁ devās ca sarve amṛtena sākam z 5 z vrahmacārī samidhā samiddhaṣ kārṣṇaṁ vasāno dīkṣito dīrghaśmaśruḥ | sa sadya eti pūrvād aparāṁ samudraṁ lokān samśadya muhur ācarikrat z 6 z vrahmacārī janayan vrahmāpo lokān prajāpatiṁ parameṣṭhiṇaṁ virājam | garbho bhūtvāmṛtasya yonāv indro bhūtvāmṛtāns tatarha z 7 z imāṁ bhūmīm pṛthivīm vrahmacārī bhikṣāṁ jabhāra prathamō divaṁ ca | te vrahma kṛtvā samidhāv upāsta tayor ārpitā bhuvanāni viśvā z 8 z ācāryas tatakṣa nabhasī ubhe urvī gambhīre pṛthivīm divaṁ ca | tāu vrahmacārī tapasābhi rakṣati tayor devās sadamādaṁ madanti z 9 z arvāg anyāṣ paro anyo guhā nidhī nihitāu vrahmaṇasya | tāu vrahmacārī tapasābhi rakṣati tat kevalaṁ kṛṇute vrahmavidyām z 10 z 4 z

St 1. In pāda b the initial of yasmin as given in the ms is just a glide sound. In d here and in stanzas 3 and 4 I have retained bibharti as in the ms because it does not seem so very probable that the mistake would be made thrice: Ś has piparti. The same variation has appeared before.

St 3. Except for some omissions (not restored) the reading of Ś is followed closely here.

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(Ś. 11. 5)

[f211b10] *arvāg anyo divasprsthād ito nyāṣ pṛ-*[11] *thivyāgnī śamayato*
nabhasī antareme | tayo srayante raśma-[12] *yo atidṛḥās stān ā tiṣṭhatu*
tapasā vrahmacārī | abhikrandamñ i-[13] *runaś chatimgo vrhaś chepo*
nabho jabhāra | vrahmacārī siñcatu sāno [14] *retas pṛthivyām tena*

jīvanti pradiśās catasrah | parjanyo mṛtyur varu-[15]ṇas soma oṣadhayaṣ payaḥ jīmūtāsāṁ satvānas tāir adām svar ābharam. [16] aṣṭāu sūrye candramasi mātariśvaṁ vrahmacārī apsu samidham ā [17] dadāsi | teṣāṁ ṛtyuṅṣi prati garbhān untas teṣāṁ ājyaṁ puruṣo va-[18]rmam āśva | amād idam kṛṇute kevalam ācāryo bhūtvār varuṇo dyad ā-[19]tsa prajāpatāu sa vrahmacārī vrahmacārī prajāpatih prajāpati-[20] *irājatir virāḍ indro bharad vaśi | vrahmacaryeṇa tapasā [21] rājā rāṣṭram vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇa-[f212a]ṇam iśchati | vrahmacaryeṇa kanyā yuvānaṁ vikrate patim. anaḍvāhaṁ vrahmacarye-[2]ṇāsve ghāsaṁ jahīrṣati | vrahmacaryeṇa tapasā devā mṛtyum upā-jayam. | i-[3]ndro ha vrahmacaryeṇāmṛtaṁ svar ābharat. | oṣadhayo bhūtā bhavyam ahorātre vanaspatayaḥ [4] samvatsarasya hartubhis te jātā vrahmacārīṇā z 5 z*

The first sign of f211b20 has been obliterated by chipping of the bark. In the top margin of f212a is cā correcting vrahmacaryeṇa.

Bm has ṛtyuṅṣi in f211b17; has no lacuna in 20; and has vrahmacārīṇa the first time in f212a1.

Read: arvāg anyo divas pṛṣṭhād ito 'nyaṣ pṛthivyā agnī sameto nabhasi antareme | tayos śrayante raśmayo atidṛdhās tān ā tiṣṭhati tapasā vrahmacārī z 1 z abhikrandann aruṇas śitiṅgo vṛhac chepo nabho no jabhāra | vrahmacārī siñcati sānau reṭaṣ pṛthivyām tena jīvanti pradiśās catasrah z 2 z parjanyo mṛtyur varuṇas soma oṣadhayaṣ payaḥ | jīmūtā āsan satvānas tāir idam svar ābharam z 3 z agnāu sūrye candramasi mātariśvan vrahmacāry apsu samidham ā dadhāmi | teṣāṁ yajūṅṣi pṛthag abhre ṇuntas teṣāṁ ājyaṁ puruṣo varṣam āśvaḥ z 4 z amād idam kṛṇute kevalam ācāryo bhūtvā varuṇaḥ | yadyad āicchat prajāpatāu sa vrahmacārī <prāyacchat svān mitro adhy ātmanaḥ z 5 z ācāryo vrahmacārī> vrahmacārī prajāpatih | prajāpatir vi rājati virāḍ indro 'bhavad vaśi z 6 z vrahmacaryeṇa tapasā rājā rāṣṭram vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇam icchate z 7 z vrahmacaryeṇa kanyā yuvānaṁ vindate patim | anaḍvān vrahmacaryeṇāsvo ghāsaṁ jihīrṣati z 8 z vrahmacaryeṇa tapasā devā mṛtyum apājayan | indro ha vrahmacaryeṇāmṛtaṁ svar ābharat z 9 z oṣadhayo bhūtabhavyam ahorātre vanaspatayaḥ | samvatsaras saha ṛtubhis te jātā vrahmacārīṇaḥ z 10 z 5 z

St 2. In pāda b the text given seems possible; but Ś has 'nu bhūmāu jabhāra, from which nabho no could easily be corrupted.

St 4. In pāda c Ś has at the end caranti; we might read antas.

St 8. At the end of d Ś has jigīṣati.

155

(Ś. 11. 5)

[f212a4] pārthivā divyāś paśa-[5]va āraṇyā grāmyāś ca ye | apakṣā
 pakṣiṇaś ca ye te jātā vrahmacāriṇā | pr-[6]thak sarve prājāpatyā prāṇāṇ
 ātumasī bibhrati | sarvās tvām vrahma rakṣati vra-[7]hmacāriṇyām
 vrataṁ vrahmacārī vrahmacārī vrahma bhrājad vibharti asmin devā
 [8] adhi viśve sametā | sa snāto babhruṣ piṅgalaś prthivyām bahu rocate
 | devā-[9]nām etat puruhūtaṁ anubhyārūḍhaṁ carati rocamānam.
 tasmi-[10]n sarve paśavas tatra yajñas tasminn annaṁ saha dāivatābhiḥ
 prāṇāpāno jana-[11]yan yāvyaṇaṁ cakṣuś śrotraṁ janayaṁ vrahmame-
 dhām. | vācaṁ śreṣṭhām ya-[12]śo smāsu dhehi artho reto lohitaṁ
 udaraṁ tāni kalpaṁ. vrahmacā-[13]rī salilasya prṣṭhe tapo tiṣṭhat
 tapyamānas samudre z z [14] oṁ tapo tiṣṭhat tapyamānas samudre
 z z pratikāṇḍe paśce padaṁ dvitīyaṁ dvi-[15]tīyaṁ likhet. 2 z na tu
 pūrvaṁ likhitvā z avaśyaṁ jayet. z z [16] ity atharvaṇike pāippalā-
 dayāś śākhāyām ṣoḍaśakāṇḍas samā-[17]ptaḥ z. z

Bm has °nūḍhaṁ in line 9; deva° in 10; śreṣṭhā in 11; and it has
 been corrected to read pratikāṇḍaṁ paścimaṁ padaṁ in the phrase which
 follows the last stanza.

Read: pārthivā divyāś paśava āraṇyā grāmyā ca ye | apakṣāḥ pakṣiṇaś
 ca ye te jātā vrahmacāriṇaḥ z 1 z prthak sarve prājāpatyāḥ prāṇāṇ
 ātumasī bibhrati | sarvāns tām vrahma rakṣati vrahmacāriṇy ābhrtam
 z 2 z vrahmacārī vrahma bhrājad bibharti asmin devā adhi viśve sametāḥ
 | sa snāto babhruṣ piṅgalaś prthivyām bahu rocate z 3 z devānām etat
 puruhūtaṁ anubhyārūḍhaṁ carati rocamānam | tasmin sarve paśavas
 tatra yajñas tasminn annaṁ saha dāivatābhiḥ z 4 z prāṇāpānau janayann
 ād vyānaṁ cakṣuś śrotraṁ janayan vrahma medhām | vācaṁ śreṣṭhām
 yaśo 'smāsu dhehy atho reto lohitaṁ udaraṁ z 5 z tāni kalpan vrahmacārī
 salilasya prṣṭhe tapo 'tiṣṭhat tapyamānas samudre z 6 z 6 z anu 22 z

ity atharvaṇike pāippalādayāś śākhāyām ṣoḍaśakāṇḍas samāptaḥ z z

St 4 appears as GB 1. 2. 7; cd do not appear in Ś.

The phrases of comment appended after the second writing of the last
 pāda may be accepted as they stand: or the reading of Bm would be
 acceptable, i. e. paścimaṁ.

THE KASHMIRIAN ATHARVA VEDA, BOOK SEVENTEEN

Introduction

Of the ms.—This seventeenth book in the Kashmir ms begins f212a17 and ends f227b18, fifteen and one half folios. The number of lines on a page varies from 19 to 23 but most of the pages have 20 or 21 lines. The physical condition of the folios is very good, with only a few chippings of the birch-bark and very few letters lost; the text is bad just as in previous books. On f217a14 and 15 there is a series of dots, which seem to indicate a lacuna in an ancestor of our manuscript. Other lacunae are insignificant: corrections both interlinear and marginal are somewhat numerous but not often useful.

Punctuation, etc.—There is much irregularity in the use of marks of punctuation: the single bar appears frequently, but too often it is not properly placed; and throughout the ms the virāma or visarga gives the only indication of the pause. The ends of 32 hymns are indicated by the correct number; of the unnumbered nine, clear indication of the end is lacking for hymn 3 and hymn 39. In 14 hymns all stanzas are numbered, and usually correctly, in 8 hymns one or more stanzas are numbered, and in 19 hymns no stanzas are numbered. The stanzas are pretty fully numbered in hymns 1–17, only a few numbers are given in hymns 18–20, and in the rest of the book almost none are given. At the ends of 20 hymns the numeral which indicates the position of the hymn in the anuvāka is preceded by “phaśca.”

The book is divided into 8 anuvākas, of unequal length: the end of each of the first seven anuvākas is indicated by a proper colophon; after the last hymn of the book there is only the general colophon marking the end of the seventeenth book. Accents are marked on a very few words only.

Extent of the book.—This book as edited has 41 hymns in its 8 anuvākas: as in Book 16 long hymns which appear in the Śaunakiya text subdivided into decads appear here as groups of hymns having (usually) ten stanzas each, and the arrangement of the stanzas agrees closely but not exactly in the two versions. Hymns 21–24 and 26–29 are prose; some of these resemble certain prose portions of the Ś version, others are somewhat in the manner of Brāhmaṇas. The following table should be read with the understanding that in it “stanza” means a passage in prose as well as one in metre:

3 hymns have	4 stanzas each =	12 stanzas
2 " "	7 " "	= 14 "
1 hymn has	8 " "	= 8 "
3 hymns have	9 " "	= 27 "
24 " "	10 " "	= 240 "
4 " "	11 " "	= 44 "
1 hymn has	13 " "	= 13 "
1 " "	14 " "	= 14 "
1 " "	17 " "	= 17 "
1 " "	21 " "	= 21 "
<hr/>		<hr/>
41 hymns have		410 stanzas

New and old material.—This book has 13 new hymns, three of which contain stanzas which are scattered about in RV or in Ś or in both; these 13 new hymns have 123 stanzas, which is 30% of the total number of stanzas. The book has also the material which appears as Ś 10. 7 and Ś 12. 1–4; and there are a few separate pādas here and there which are in the *Concordance*.

1

(Ś. 12. 1.)

[f212a17] oṃ atha saptādaśo kāṇḍaḥ likhyatvā zz zz [18] oṃ namo gaṇeśāya | oṃ namo jvā*ābhagavatyaī | oṃ namas tilottamāyaī zz [19] oṃ satyaṃ vṛhad ṛtam ugraṃ dīkṣā tapo vrahma yajña prthivīm dhārayanti sā no [20] bhūtasya kavyasya pati lokam prthivī naṣ kṛṇotv asambādham badhyato mānaveṣu z [21] z 1 z asyā udvataṣ pravatas sambabhūn nānāvīryā oṣadhīr yā bibharti | [f212b] prthivī naṣ prathatām rādhyatāhnāsa z 2 z yasyām samudra uta sindhur āpo ya-[2]syān devāmṛtam anuvindan. yā bibharti bahudhā prāṇin ejaṅgano bhūmir go-[3]śv aśveṣu pinve kṛṇotu z 3 z yasyām pūrve pūrvajānā nicakṛire yastām de-[4]vā asurān abhyavartayan. yasyām idam jīvati viśvam ājat sā no bhūmiṣ pū-[5]rvapāiyye dadhātu z 4 z yasyām catasraṣ pradīśaṣ prthivyām yasyām annam [6] grṣṭayas sambabhūvaḥ gavām aśvānām vayamasya viṣṭhā bhagam varcaḥ prthivī [7] no dadhātu z 5 z viśvam-bharā vasujani pratiṣṭhā [8] hīranyavakṣā jagato niveśanī | vāiśvānaram bibhrati bhūmir agnirmirmu-[9]rṣabhā draviṇe no dadhātu z 6 z yasyān āpaṣ pari-[10]carāt samānīr ahorātram amādam kṣaranti | sā no bhūmir bhūridhānā payo [11] duhām ayo akṣatu varcasā z 7 z yām rakṣantu svapunā viśvadānīm [12] devā bhūmīm prthivīm apramānam. z sā no madhu priyan duhām atho a-[13]kṣatu varcasā z 8 z yārṇave adhi salīlam

*ugra ā-[14]sīd yān māyāmbhir anmajaran manīṣiṇaḥ yasyā hṛdayaṁ
para-[15]me vyoman satyenāvatum ṛtaṁ prthivyā z 9 z sā no [16] no
bhūmi tvastviṣi balaṁ rāṣṭre dadhātūttame | yām a-[17]śvinām ima-
mātām viṣṇur yasyām vicakrame z 10 z*

In the left margin of f212b about opposite line 6 is samba correcting sambabhūvaḥ.

For the invocation read: *atha saptādaśo kāṇḍo likhitaḥ z z om namo
gaṇeśāya | om namo jvalābhagavatyāi | om namo tilottamāyāi zz*

Read: *satyaṁ vṛhad ṛtam ugraṁ dīkṣā tapo vrahma yajñāḥ prthivīm
dhārayanti | sā no bhūtasya bhavyasya patnī lokāṁ prthivī naṣ kṛṇotv
asaṁbādhaṁ madhyato mānaveṣu z 1 z yasyā udvataṣ pravatas samba-
bhūvur nānāvīryā oṣadhīr yā bibharti | prthivī naṣ prathatām rādhyatām
naḥ z 2 z yasyām samudra uta sindhur āpo yasyām devā amṛtam anva-
vindaṁ | yā bibharti bahudhā prāṇad ejat sā no bhūmir goṣv aśveṣu pinve
kṛṇotu z 3 z yasyām pūrve pūrvajānā vicakrire yasyām devā asurān
abhyavartayan | yasyām idaṁ jīvati viśvam ejat sā no bhūmiṣ pūrvapeye
dadhātu z 4 z yasyām catasraṣ pradiśaṣ prthivyām yasyām annaṁ
kṛṣṭayas sambabhūvuḥ | gavām aśvānām vayasā ca viṣṭhā bhagaṁ varcaḥ
prthivī no dadhātu z 5 z viśvambharā vasudhānī pratiṣṭhā hiraṇyavakṣā
jagato niveśanī | vāiśvānaraṁ bibhratī bhūmir agnim indraṣabbhā
draviṇe no dadhātu z 6 z yasyām āpaṣ paricarāḥ samānir ahorātre apra-
mādaṁ kṣaranti | sā no bhūmir bhūridhānā payo duhām atho ukṣatu
varcasā z 7 z yām rakṣanty asvapnā viśvadānīm devā bhūmim prthivīm
apramādam | sa no madhu priyaṁ duhām atho ukṣatu varcasā z 8 z
yārṇave adhi salilam agra āsīd yām māyāmbhir anvacaran manīṣiṇaḥ |
yasyā hṛdayaṁ parame vyoman satyenāvṛtaṁ amṛtaṁ prthivyāḥ z 9 z sā
no bhūmiṣ tviṣiṁ balaṁ rāṣṭre dadhātūttame | yām aśvināv amimātām
viṣṇur yasyām vicakrame z 10 z 1 z*

For stt. 1-4, 6, 8 cf. MS 4.14.11. The decad division of the hymn in Ś does not correspond exactly with the division into separate hymns in our ms; and this is true wherever Ś has decad division.

St 1. Our ms is surely correct in including the last pāda in this stanza. Perhaps we should read *patny urum* in cd with Ś and MS.

St 2. In pāda a Ś has *samaṁ bahu* which our ms may have intended.

St 3. Pāda b here has no exact parallel.

St 4. In pāda a the ms has *nicakrire*; confusion of *vi* and *ni* is very frequent in our ms.

St 7. In pāda c *bhūridhānā* seems acceptable: Ś has °*dhārā*.

St 10. The last two pādas are st 10ab in Ś.

2

(Ś. 12.1)

[f212b17] indro yām ca-[18]krātmane namitrāmś chacipatiḥ mā no bhūmir vi sṛjatām mātā putrāya [19] naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te pṛthivi syo-[f213a]nam astu naḥ babhruṁ kṛṣṇām lohiniṁ viśvarūpām dhruvām bhūmiṁ pṛthivīm indragu-[2]ptām. z 2 z ajīhato hato akṣato addhi śthām pṛthivīm aham. ya-[3]t te madhyaṁ pṛthivi yac ca nādyā yāms tad ūrjas tanvas sambabhūvuh z 3 z [4] tāsi no dhehy abhi naṣ parvasā mātā bhūmiṣ putro haṁ pṛthivyā parjanya-[5]ṣ pitāsāu naṣ pibantuḥ yasyām vediṁ parigrhṇantu bhūmyām yasyām yajñām [6] tanvate viśvakarmaṇaḥ yasyā mīyante svaravaṣ pṛthivyām ūrdhvāś chukrāhutyā [7] purasthāt sā no bhūmiṁ vardhayātu vardhayātu vabamānām. | yo no dveṣat pṛthivi [8] yat pṛtanyād yo bhīmānyātāiṁ manasā dhanena | tan no bhūyaṁ randhaya pūrvakṛ-[9]tvane | tvam jātās tvī jarantu martyās tva bibharṣi dvipadaś catuṣpadaḥ ta ime [10] pṛthivi pañca mānavāḥ yebhyo jyotir amṛtaṁ martyebhya udyamn sūryo ra-[11]rāsmibhir ātanoti tā naṣ prajāṭ sindhūr atām samagrā vāco mapu pṛthivi [12] dhehi mahīyam. | viśvas saṁ mātaram oṣadhīnām dhruvām bhūmiṁ pṛthivīm [13] dharmanā dhṛtām. śivā syonām anu carema viśvahā | [14] mahat sadhastām mahatī babhūyatha | mahān devebhrthur gopatiṣthe ma-[15]has te indro rakṣatu vīryeṇa mā no bhūme pra rocaya hiraṇyasyeva sandṛ-[16]śi | agnir antaṣ puruṣeṣu goṣv aśve grayāḥ z 2 z

In f212b19 aranyaṁ is corrected to ā° by a sign above the line.

Read: indro yām cakra ātmane 'namitrām śacīpatiḥ | sā no bhūmir vi sṛjatām mātā putrāya naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te pṛthivi syonam astu | babhruṁ kṛṣṇām lohiniṁ viśvarūpām dhruvām bhūmiṁ pṛthivīm indraguptām z 2 z ajīto 'hato akṣato adhi śthām pṛthivīm aham | yat te madhyaṁ pṛthivi yac ca nābhyam yās ta ūrjas tanvas sambabhūvuh z 3 z tāsu no dhehy abhi naṣ payasva mātā bhūmiṣ putro 'haṁ pṛthivyāḥ | parjanyaṣ pitāsāu naṣ pipartu z 4 z yasyām vediṁ parigrhṇanti bhūmyām yasyām yajñām tanvate viśvakarmaṇaḥ | yasyām mīyante svaravaṣ pṛthivyām ūrdhvāś chukrā āhutyāḥ purastāt | sā no bhūmir vardhayatu vardhamānā z 5 z yo no dveṣat pṛthivi yat pṛtanyād yo 'bhīmānyātāi manasā dhanena | taṁ no bhūmyām randhaya pūrvakṛtvāri z 6 z tvaj jātās tvayi caranti martyās tvam bibharṣi dvipadaś catuṣpadaḥ | tavame pṛthivi pañca mānavā yebhyo jyotir amṛtaṁ martyebhya udyan sūryo rāsmibhir ātanoti z 7 z tā naṣ prajāḥ saṁ duhratām samagrā vāco madhu pṛthivi dhehi mahyam z 8 z viśvasvaṁ mātaram oṣadhīnām dhruvām bhūmiṁ pṛthivīm dharmanā dhṛtām | śivām syonām anu carema viśvahā z 9 z mahat sadhastām

mahatī babhūvitha mahān †devebhṛthur gopatiṣṭhe† | mahāns tvendro
rakṣatu vīryena | sā no bhūme pra rocaya hiraṇyasyeva sandṛśi | agnir
antaṣ puruṣeṣu goṣv aśveṣv agnayaḥ z 10 z 2 z

St 2. In pāda c Ś has rohiṇīm.

St 4. The form pibantu is frequent in our ms for pipantu.

St 6. At the end of pāda b Ś has vadhena; it is better than dhanena but the latter is possible. In c Ś has bhūme; perhaps bhūyo would be closer to the ms.

St 10. In pāda b our ms probably has only a corruption of the reading of Ś, mahān vega ejathur vepathuṣ ṭe. Pādas fg here are 19cd in Ś; Whitney thought the omission of Ś 19ab here an accident.

3

(Ś. 12. 1)

[f213a16] agnir di-[17]vā tapaty agner devasyorv antarikṣam. agniṁ
martāsa [18] indhate havyavāhaṁ ghr̥tapriyam. z 1 z agnivāsaṣ pr̥thivy
a-[19]satajñas tviṣvantam śaṁsitum mā kṛṇotu | bhūmyām devebhyo
ju-[20]hvati yajño havyaparam̐kṛtam. | bhūmyām manusyā jivanti
sva-[f213b]dhayānmanu martyā sā no bhūmiṣ prāṇam āyur dadhātu
jaradaṣṭim mā pr̥thivi kṛ-[2]ṇotu | yas te gandhaṣ pr̥thivi sambabhūva
yam bibhraty oṣadhayo ya pāṣaḥ yam gandha-[3]rvā apsarasā ca bhejire
yas te gām aśvam arhati | tevāsmān surabhīṣ kṛṇu [4] mā no dvakṣatu
kaś cana | yas te gandhaṣ puṣkaram āviveśam yam sañcabhṛas sūryā-
[5]yā vivāhe | amartyaṣ pr̥thivi gandham agre tenāsmān surabhīṣ kṛṇu
mā [6] no dvakṣatu kaś cana z 4 z yas te bhāume puruṣeṣu striṣu pusu
bhago [7] r̥cur yo vadhūṣu | yo goṣv aśveṣu yo mṛgeṣūta hastiṣu |
kanyāyām va-[8]rco yad bhāume tenāsmā abhi saṁsṛja mā no dvakṣatu
kaś cana z 5 z [9] śilā bhūmir asmā pāsv aryā bhūmiṣ tr̥tā dhṛtā | yasyām
vr̥kṣā vāna-[10]spatyā dhruvās tiṣṭhantu viśvāḥ | bhūmyo hiraṇyavakṣasi
dhṛtām acchā-[11]vadāmasi | udīraṇā utāsinās tiṣṭhantu prakrāmataṣ
padbhyām da-[12]kṣiṇasavyābhyas sā vatiṣmāi bhūmyām. z 7 z vimar-
gvaya pr̥thivi-[13]m ā vadāmi kṣamām bhūmi vrahmaṇā vāvr̥dhānaḥ |
ūrjam puṣṭim bi-[14]bhratim anvabhāgam ghr̥tam tvābhi nu śidāmi
bhāume z 8 z śuddhā mā-[15]ṣas tanva rakṣanti yo me sekr̥r apriye |
taṁ va nidhmaṣ pavitreṇa pr̥thi-[16]vim ut punāmi z 9 z nidhiyam
bibhrati bahudhā guhā vasu manī-[17]yo hiraṇyam pr̥thivi dadhātu naḥ
vasūni no vasudā rā-[18]samānā devī dadhātu sumanasyamānāḥ.

In the top margin of f213b is vī which I believe is meant to correct pr̥thivi in line 2 directly below it.

Read: agnir divā ā tapaty agner devasyorv antarikṣam | agniṁ mar-
tāsa indhate havyavāhaṁ ghṛtapriyam. z 1 z agnivāsāḥ pṛthivy asitajñus
tviṣṭimantaṁ samśitaṁ mā kṛṇotu z 2 z bhūmyāṁ devebhyo juhvati
yajñāṁ havyam aramkṛtam | bhūmyāṁ manuṣyā jīvanti svadhayānnena
martyāḥ | sā no bhūmiḥ prāṇam āyur dadhātu jaradaṣṭiṁ mā pṛthivi
kṛṇotu z 3 z yas te gandhaḥ pṛthivi sambabhūva yaṁ bibhraty oṣadhayo
yam āpaḥ | yaṁ gandharvā apsarasaḥ ca bhejire yas te gām aśvam arhati
| tenāsmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 4 z yas te gandhaḥ
puṣkaram āviveśa yaṁ sañjabhruḥ sūryāyā vivāhe | amartyāḥ pṛthivi
gandham agre tenasmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 5 z
yas te bhūme puruṣeṣu strīṣu puṁsu bhago ruciḥ yo vadhūṣu yo goṣv
aśveṣu yo mṛgeṣūta hastiṣu | kanyāyāṁ varco yad bhūme tenāsmān abhi
saṁ srja mā no dvikṣatu kaś cana z 6 z śilā bhūmir aśmā pāṁsur yā
bhūmiḥ strīṭā dhṛtā | yasyāṁ vṛkṣā vānaspatyā dhruvāḥ tiṣṭhanti viśvahā
z 7 z bhūmiṁ hiranyavakṣasaṁ dhṛtām acchāvadāmasi | udīrāṇā utāsinās
tiṣṭhantaḥ prakrāmantaḥ | padbhyāṁ dakṣiṇasavyābhyāṁ mā vyathiṣ-
mahi bhūmyāṁ z 8 z vimrgvariṁ pṛthivīm ā vadāmi kṣamāṁ bhūmiṁ
vrahmaṇā vāvṛdhānaḥ | ūrjāṁ puṣṭiṁ bibhratīṁ annabhāgaṁ ghṛtaṁ
tvābhi ni śidāmi bhūme z 9 z śuddhā ma āpas tanve kṣaranti yo me
†sehrār apriye taṁ vi dadhmaḥ | pavitreṇa pṛthivi mōt punāmi z 10 z
nidhiṁ bibhratī bahudhā guhā vasu maṇiṁ hiranyāṁ pṛthivi dadhātu
naḥ | vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā z 11 z 3 z

St 2. In pāda b the error of our ms, śaṁsiturṁ, is not infrequent elsewhere.

St 4. Pāda d seems to have no parallel. In e the ms seems to justify the correction to surabhīn; but surabhīḥ is possible and it is repeated in the next stanza.

St 7. In pāda b we might well read saṁstrīṭā; Ś has saṁdhṛtā.

St 10. In pāda b Ś has syedur.

4

(Ś. 12.1)

[f213b18] yās te prāci pradiśo [19] yā udicir yās te bhāume dadharād
yās ca paścāt. z syonās tvā ma-[20]hyan tarate bhavantu mā na paptiṁ
bhuvane śuśriyāṇe z 1 z sā mā pa-[f214a]ścān mā purastād adhi śṭhā
svasti bhāume me kṛṇu | vāryo yāvayā vadhaṁ | mā vidhaṁ pari-
[2]panthinaḥ z 2 z yāvat te bhi vapaśyāmi bhāume sūryeṇa medinā |
tāvan me ca-[3]kṣuṣūttarām uttarām samām. z 3 z yat te bhāume
vikhanāmy oṣaṁ tat purohātu | mā [4] te manma vimargvari mā te
hrdayasarpitam. z 4 z yas chayāmnaḥ paryāvante da-[5]dakṣiṇaṁ savyam

api bhāume parśvam. | uttānas tvā praticīm prṣṭvā yadr̥dva-[6]śemahe |
 mā hiṁśīs tatra no bhāume sarvasya pratiśīvari z 5 z gr̥ṣmas te [7]
 bhāume varṣāṇi śarad dhemantaś śīśiro vasantaḥ ṛtavas te vīta hāyanā-
 [8]horātre prthivī no duhātām. z 6 z ya āpas sarpanyatamānā vi-
 [9]margvari yāsyām āmann agnayo apsv antaḥ | parā dasyūn dadhatī
 devapīyūn indram [10] vṛṇānā prthivī na vṛtram śakrāya dadhre vṛṣa-
 bhāya vṛṣṇe | sā no bhūmir ā [11] diśatu yad dhanam kāmayaṁmahe z 7 z
 bhago na pṇayuktām indro yātu [12] purogavaḥ z 8 z vrahmaṇo yasyām
 arcanti ṛgbhis sāmānā yajurvi-[13]śaḥ yujyante syām ṛtyavas somam
 indrāya pātave | sā no bhūmi dakṣiṇā-[14]yām suśavā yajñe dadhātu
 sumanasyamānā z 9 z yasyām pūrve bhūtakṛta [15] ṛṣayo gā udānāt
 sapta satreṇa vedaso yajñena payasā saha | sā na-[16]ṣ paśūn viśvarūpān
 dadhātu jaradaṣṭim mā prthivī kṛṇotu z 10 z [17] yasyām annam vṛi-
 hayavāu yatremāṣ pañca gr̥ṣṭayaḥ bhūmi parjanyaapatnī [18] namo stu
 varṣamedhase z 11 z

In the right hand margin of f214a is written ṣadartarcām.

Read: yās te prāci pradiśo yā udīcīr yās te bhūme adharād yās ca
 paścāt | syonās tā mahyam carate bhavantu mā ni paptam bhuvane
 śīśriyāṇe z 1 z sā mā paścān mā purastān nudiṣṭhā mottarād adharād uta
 | svasti bhūme me kṛṇu varīyo yāvayā vadham mā vidan paripanthinaḥ
 z 2 z yāvat te 'bhi vipaśyasi bhūme sūryeṇa medinā | tāvan me 'cakṣu-
 ṣūttarām uttarām samām z 3 z yat te bhūme vikhanāmy oṣam tad api
 rohatu | mā te marma vimṛgvari mā te hṛdayam arpitam z 4 z yac
 chayānaṣ paryāvarte dakṣiṇam savyam api bhūme parśvam | uttānās tvā
 praticīm prṣṭyā yad adhiśemahe | mā hiṁśīs tatra no bhūme sarvasya
 pratiśīvari z 5 z gr̥ṣmas te bhūmevarṣāṇi sarad dhemantas śīśiro vasantaḥ
 | ṛtavas te vihitā hāyanā ahorātre prthivī no duhātām z 6 z 'ya āpas
 sarpaṁ yatamānā vimṛgvari yasyām āsann agnayo 'psv antaḥ | parā
 dasyūn dadatī devapīyūn indram vṛṇānā prthivī na vṛtram | śakrāya
 dadhre vṛṣabhāya vṛṣṇe z 7 z sā no bhūmir ā diśatu yad dhanam kāmā-
 yāmahe | bhago 'nuprayuñtām indro yātu purogavaḥ z 8 z vrahmaṇo
 yasyām arcanty ṛgbhis sāmānā yajurvidāḥ | yujyante yasyām ṛtavas
 somam indrāya pātave | sā no bhūmir dakṣiṇāyām suśevā yajñe dadhātu
 sumanasyamānā z 9 z yasyām pūrve bhūtakṛta ṛṣayo gā 'udānāt | sapta
 satreṇa vedhaso yajñena payasā saha | sa naṣ paśūn viśvarūpān dadhātu
 jaradaṣṭim mā prthivī kṛṇotu z 10 z yasyām annam vṛihīyavāu patremāṣ
 pañca kṛṣṭayaḥ | bhūmi parjanyaapatnī namo 'stu varṣamedase z 11 z 4 z

St 1. In pāda c we might keep tarate of the ms but the confusion of c and t is so common that it seemed better to read with Ś. In d Ś has śīśriyāṇaḥ, which is better.

St 2. In pādas bc the disturbance of meter seems to indicate an

omission, which has been supplied from Ś. The vidhan of the ms was probably induced by vidham just ahead of it.

St 3. In pāda c Ś has cakṣur mā meṣṭott°.

St 7. The first pāda is unclear and yatamānā may be only a mistake for yajamānā as in Ś.

St 9. In pāda c Ś has ṛtvijas but it does not seem necessary to restore it.

St 10. In pāda b it may be that our ms intends udānṛcuḥ as in Ś. Pāda e as here has no parallel; but cf. Ś st 22e.

St 11. For pāda c Ś has bhūmyāi °patnyāi, which is better.

5

(Ś. 12. 1)

[f214a18] yasyām gāyanti nṛtyanti janā martyā dvāi-[19]lavā |
yuyjante syām ākrando yasyām vadatu dundubhiḥ sā no bhūmiḥ prada-
[20]dhatām sapatnīm yo no duṣṭy adharaṁ taṁ kṛṇotu z 1 z yasyām
puro devakṛtā [f214b] kṣetre yasyām vikurvate | prajāpatīḥ pṛthivīm
viśvagarbhā | m āsām āsā ranyā-[2]n niṣṭaṇotu z 2 z janāmyām bibhratī
bahudhā casan nānādharmānam pṛthi-[3]vī yatāukasaṁ. sahasan dhārā
draviṇasya no duhām duheva dhenur anapasphu-[4]rantī z 3 z yas te
sarpo vṛścakas tṛṣṭadāṁśmā hemantalabdhō bhramalo guhā [5] śe |
kṛmīm lisām pṛthivyāi prāvarṣi yad ejati taṁ nas sarpaṁ mopa sṛpās
chava-[6]n nenan no mṛḷa z 4 z ye te panthāno bahudhā janāya vā
rathasya varṇam mana-[7]sā ca yātave | yebhiḥ caraty ubhaye bha-
drapāpas taṁ panthān jayemānamitram u-[8]taskaram. z 5 z sarpaṁ
bibhratī surabhir bhadrāpāpāśca nīdhanan tadī-[9]kṣu | sūkareṇa
pṛthivī saṁvidhānā varāhāya vi jiyate mṛgāya [10] z 6 z ya tāraṇyāṣ
paśavo mṛgā vane hitās siṅhā vyāghrāḥ puru-[11]ṣāduḥ caranti | ulām
vṛkaṁ pṛthivī duśchunām eta rakṣikām rakṣo pa [12] bādhāmat. z 7 z
ye gandharvāpsaraso ye cārūyāḥ kimīdīnaḥ | [13] piśācan sarvā rakṣāṁsi
tān assan bhūme yāvayaḥ z 8 z yān dvīpa-[14]daṣ pakṣiṇas saṁpadanti
haṁsās suparṇās śakunā vayāṁsi yasyām vā-[15]tayate mātariśvārādāṁsi
kṛṇvās cāvayāṁs ca vṛkṣā vātasya pravā-[16]m anuvābhy arcīṣe | yasyām
grṣṭham agrṣṭham aruṇam ca sambhṛte horātre vi-[17]hate bhūmyām
adhi z 9 z varṣeṇa bhūmiḥ pṛthivī vṛtāvṛdhā sa [18] no dadhātu
bhadrayā pri dhāmni dhāmni z 10 z phaśca 5 z z

Read: yasyām gāyanti nṛtyanti janā martyā dvyaīlabāḥ | yudhyante
yasyām ākrando yasyām vadati dundubhiḥ | sā no bhūmiḥ pra dadhatām
sapatnān yo no dvesty adharaṁ taṁ kṛṇotu z 1 z yasyām puro devakṛtāḥ
kṣetre yasyām vikurvate | prajāpatīḥ pṛthivīm viśvagarbhām āsām-āsām

raṇyām naṣ kṛṇotu z 2 z janām bibhratī bahudhā vivācasam nānādharmānam prthivī yathāukasaṁ | sahasraṁ dhārā draviṇasya no duhām dhruveva dhenur anapasphurantī z 3 z yas te sarpo vṛścikaṣ trṣṭadaṇśmā hemantalabdho bhṛmalo guhā śaye | krimir †liṣam prthivī prāvṛṣi yad ejati | tan nas sarpan mopa sṛpad yac chivaṁ tena no mṛḍa z 4 z ye te panthāno bahudhā janāyanā rathasya †varṇam manasaṣ ca yātave | yebhiṣ caranty ubhaye bhādrapāpās taṁ panthām jayemānamitram ataskaram z 5 z sarpaṁ bibhratī surabhir bhādrapāpasya nidhanaṁ titikṣuḥ | sūkareṇa prthivī samvidānā varābhāya vi jiyate mṛgāya z 6 z ye ta āraṇyāṣ paśavo mṛgā vane hitās siṁhā vyāghrāṣ puruṣādaṣ caranti | ulaṁ vṛkaṁ prthivī duśchunām ita ṛkṣikāṁ rakṣo 'pa bādhayāsmat z 7 z ye gandharvā apsaraso ye cārāyāṣ kimīdinaḥ | piśācān sarvā rakṣāṁsi tān asmad bhūme yāvayaḥ z 8 z yām dvipādaṣ pakṣiṇaṣ saṁpadanti haṁsāṣ suparṇāṣ śakunā vayāṁsi | yasyām vāta iyate mātariśvā rajāṁsi kṛṇvaṇṣ cyāvayaṇṣ ca vṛkṣān vātasya pravām anu vāty arcīṣe z 9 z yasyām kṛṣṇam aruṇam ca sambhṛte 'horātre vihite bhūmyām adhi | varṣeṇa bhūmiṣ prthivī vṛtāvṛtā sā no dadhātu bhādrayā priye dhāmani-dhāmani z 10 z 5 z

St 1. Pāda f has no parallel, though it seems familiar.

St 4. In pāda d pravarṣi might stand as neuter adjective.

St 5. In pāda b Ś has vartmānasaṣ; which seems to be the only possible correction.

St 6. Pāda a here may not be a real variant of that in Ś; and again in d vi jiyate may be only a mistake for vi jihīte of Ś.

St 9. The last pāda here is not good; vātaṣ ca would improve it.

St 10. In pāda c we might well keep vṛtāvṛdhā as in the ms.

6

(Ś. 12.1)

[f214b19] dyāuṣ ca māidaṁ prthivī cāntarikṣam ca me vyacaḥ agnis sūryāye medhām [20] viśve devāṣ ca sandadhāu z 1 z aham asmi saha-mānām uttaro nā-[21]ma bhūmyām. abhiṣād usmi viśvāṣānṛ āśām āśām viśvāsaḥ z z 2 z [f215a] *ad ado devi prathamānā purastād devī sṛṣṭā, visalpo mahitvā | ā vām bhū-[2]tam avisatvadānī akalpayathā pradīśāṣ catasraḥ z 3 z ye grāmyā yā-[3]ny arāṇyāni yātsamāda bhūmyāt. | teṣv aham devi prthivī vibhyāsam madhu satvaca [4] z 4 z yad vadāmi madhumat tad vadāmi dīkṣe tad vadantu mām. tvīṣimā-[5]n asmi jmatimān avānyāni hanmi dodhata z 5 z āsvīva rado dadukhitam [6] janim ākṣiyām prthivim ād ajāyata | mandā pari bhūvanasya gopā vanaspatī-[7]nām grbhir oṣadhinām. z 6 z santivā surabhi syonā kilālo mahvī [8] payasvatī | bhūmin no dhi vravitu prthivī payasā saha z 7 z bhūmi

mā-[9]tur ni dhehi mā bhadrayā supratīṣṭhitam. | saṁvidānā divā tvam śrīyām smā dhehi [10] bhūtyām. z 8 z yām annāīśchad dhaviṣā viśvakarmā yasyām āsann agnayo psv antaḥ | [11] bhujiṣyam pātra nihitam guhā śāir āvirbhor abhavan mātramadbhiḥ z 9 z vimaśy āva-[12]panī janānām aditiḥ kāmadvagā viśvarūpā | yat tāunām tat tā pūrayāti prajā-[12]patiḥ prajābhis saṁvidānām. z 10 z phaścakā 6 zz ity atharvaṇi-[13]ke saptādaśakāṇḍe prathamo nūvākaḥ z z

In the bottom margin of f214b abhiṣād usmi is corrected to °ṣād asmi; near the end line 21 ṣa was corrected to ṣā and then below in the margin ṣā is also given. On f285a the first character of line 1 and also of line 7 is defaced, but I think the readings are not doubtful.

Read: dyāuś ca ma idam pṛthivī cāntarikṣam ca me vyacah | agnis sūrya āpo medhām viśve devāś ca sam daduḥ z 1 z aham asmi sahamāna uttaro nāma bhūmyām | abhiṣād asmi viśvaṣād āsām-āsām viśvasahiḥ z 2 z yad ado devi prathamānā purastād devāis sṛṣṭā vyasarpo mahitvā | ā tvā subhūtam aviśat tadānim akalpayathāḥ pradīśāś catasraḥ z 3 z ye grāmyā yāny aranyāni yāḥ sabhā adhi bhūmyām | teṣv aham devi pṛthivī ḥbhyāsam madhumad vacah z 4 z yad vadāmi madhumat tad vadāmi yad ikṣe tad vadantu mām | tviṣīmān asmi jūtimān avānyān hanmi dodhataḥ z 5 z asva iva rajo ḥdaduḥi tam janyam ākṣiyan pṛthivīm yād ajāyata | ḥmandāpari bhuvanasya gopā vanaspatinām grbhir oṣadhīnām z 6 z śantivā surabhis syonā kilālodhnī payasvatī | bhūmir no ḥdhi vravitu pṛthivī payasā saha z 7 z bhūme mātur ni dhehi mā bhadrayā supratīṣṭhitam | saṁvidānā divā tvam śrīyam mā dhehi bhūtyām z 8 z yām anvāīśchad dhaviṣā viśvakarmā yasyām āsann agnayo ḥpsv antaḥ | bhujiṣyam pātram nihitam guhā ḥśāir āvirbhorḥ abhavan mātrmadbhiḥ z 9 z tvam asy āvapanī janānām aditiḥ kāmadvagā viśvarūpā | yat ta ūnam tat ta ā pūrayati prajāpatis saṁvidānaḥ z 10 z 6 z

ity atharvaṇike saptādaśakāṇḍe prathamo ḥnuvākaḥ z z

St 3. In pāda c ā vāmabhūtam may be considered as a possibility.

St 4. The emendation of d is uncertain.

St 5. In pāda c jñātimān would be as good as jūtimān.

St 6. In pāda b Ś has mandrāgretvarī.

St 9. Pāda b here is st 37b in Ś.

7

(Ś. 10. 7)

[f215a14] kasmin aṅge tapo syādhi tiṣṭha-[15]ta kasminn aṅga ṛtam asyādhyāhitam. | kva vrataṁ kva śśraddhāsyā tiṣṭhata kasmin aṅge [16] satyam asya pratiṣṭhitam. z 1 z kva vrahma kva tiṣṭhanty āpaś

*kasmin aṅge diśo sya [17] pratiṣṭhitāḥ katamad aṅgam anu sañcarete
 ahorātre saṁvidā-[18]ne samānam. z 2 z tasminn aṅge tiṣṭhati bhūmir
 asya kasminn aṅge tiṣṭhaty a-[19]ntarikṣam. tasminn aṅge tiṣṭhaty
 āhitā dyāuṣ kasminn aṅge tiṣṭhaty uttaraṁ divaḥ z 3 z [20] kasmād
 aṅgād dīpyate agnir asya kasmād aṅgāt pavate mātariśvā | kasmā-[21]d
 aṅgād imimīte dhi candramā skambhasya mahad dimimāno aṅge z 4 z
 [f215b] kva prīpsam dīpte rdhvo gni kva prepsam pavate mātariśvā |
 yatra prīpsantīr abhiyanty ā-[2]vṛta skambham. z 5 z kva prīpsantī
 yuvatī varūpe ahorātre dravitas saṁvi-[3]dāne | yatra prīpsantīr abhi-
 yanty āpas skambham. z 6 z kvārdhamāsās kva ya-[4]nti māsās saṁ-
 vatsareṇa sā saṁvidānāḥ yatra yanti ṛtavo yatrāntavā ska-[5]mbham.
 z 7 z asmi yo skadhvā prajāpatir lokān sarvān adhārayat. | ska-[6]mbhan
 taṁ vrūhi katama svad eva saḥ z 8 z yat paramam avamaṁ yaś ca
 madhyam prajā-[7]patis sasrje viśvarūpam. kītās skambha pra viveśa
 tatra yaṁ ca prāvi-[8]śat ku tad babhūva z 9 z kiyatā skambha pra viveśa
 bhūtaṁ kiyad bhavi-[9]śyad amv āde sya | ekaṁ yad aṅgam akr̥ṇot
 sahasradhā kiyatā skambha pra vi-[10]veśa tatra z 10 z phaśśyakā 1 z*

Read: kasminn aṅge tapo 'syādhi tiṣṭhati kasminn aṅga ṛtam asyādhy-
 āhitam | kva vrataṁ kva śraddhāsyā tiṣṭhati kasminn aṅge satyam asya
 pratiṣṭhitam z 1 z kva vrahma kva tiṣṭhantī āpaś kasminn aṅge diśo 'sya
 pratiṣṭhitāḥ | katamad aṅgam anu sañcarete ahorātre saṁvidāne samānam
 z 2 z kasminn aṅge tiṣṭhati bhūmir asya kasminn aṅge tiṣṭhaty anta-
 rikṣam | kasminn aṅge tiṣṭhaty āhitā dyāuṣ kasminn aṅge tiṣṭhaty
 uttaraṁ divaḥ z 3 z kasmād aṅgād dīpyate agnir asya kasmād aṅgāt
 pavate mātariśvā | kasmād aṅgād vi mimīte 'dhi candramā skambhasya
 mahad vimimāno aṅgam z 4 z kva prepsan dīpyata ūrdhvo 'gniś kva
 prepsan pavate mātariśvā | yatra prepsantīr abhiyanty āvṛta skambham
 taṁ vrūhi katamas svid eva saḥ z 5 z kva prepsantī yuvatī virūpe ahorātre
 dravatas saṁvidāne | yatra prepsantīr abhiyanty āpas skambham ° ° °
 z 6 z kvārdhamāsās kva yanti māsās saṁvatsareṇa saha saṁvidānāḥ |
 yatra yanty ṛtavo yatrāntavā skambham ° ° ° z 7 z yasmin stabdhvā
 prajāpatir lokān sarvān adhārayat | skambham taṁ vrūhi katamas svid
 eva saḥ z 8 z yat paramam avamaṁ yac ca madhyam prajāpatis sasrje
 viśvarūpam | kiyatā skambhaḥ pra viveśa tatra yaṁ na prāviśat kva tad
 babhūva z 9 z kiyatā skambhaḥ pra viveśa bhūtaṁ kiyad bhaviśyad anv
 āśaye 'sya | ekaṁ yad aṅgam akr̥ṇot sahasradhā kiyatā skambhaḥ pra
 viveśa tatra z 10 z 1 z

St 10. In pāda b the ms has āde but this is probably due to deface-
 ment of the "ś" sign.

[f215b10] yatra lokās ca kośās ca vrahma kata-[11]ma svad eva saḥ
 z 1 z yatra tapaś parākramya ṛtaṁ dhārayaty uttaram. vrataṁ ca [12]
 yatra śraddhā ca vrahmāpas samāhitā skambham. z 2 z asmi bhūmir
 anta-[13]rikṣaṁ dyāur asmiṁ dyāhitā | yatrāgniś candramām sūryo vātas
 tiṣṭhanty ārpitā-[14]s skambham. z 3 z yasya trayastriṁśad devāṅge
 sarve samāhitās skambham. [15] z 4 z yatra ṛsayo bhūtakṛta ṛcas sāma
 yajur mahī | eka ṛṣir yaśi-[16]r yasmin ārpitās skambham. z 5 z yasya
 catasraś pradiśo nādyās tiṣṭha-[17]ntu prapyasāḥ yajño smin parākrāntas
 skambham. z 6 z yatrāmṛtaṁ ca mṛtyu-[18]r yama puruṣas ca samāhitāḥ
 samudro yamca nādyās skambham tuṁ vrūhi ka-[19]tama svad eva saḥ
 z 7 z ye puruṣe vrahma vidus te skambham arasaṁ viduḥ yo [20] veda
 parameṣṭhinam yaś ca veda prajāpatāu | jyeṣṭham ye vrāhmaṇāṁ vidus
 te ska-[f216a]m arasaṁ viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgiras
 bhuvam. aṅgāni yasyā-[2]rtava skambhan taṁ vrūhi katama svad eva
 saḥ z 9 z yasya vrahma mukham āhur jihvā ma-[3]dhukāsām uta |
 virājaṁ yasyodhāhus skambham. z 10 pha 2 z

Read: yatra lokāṁś ca kośāṁś cāpo vrahma <janā viduḥ | asac ca yatra
 sac cānta skambham taṁ vrūhi> katamas svid eva saḥ z 1 z yatra tapaś
 parākramya ṛtaṁ dhārayaty uttaram | vrataṁ ca yatra śraddhā ca vrah-
 māpas samāhitā skambham ° ° ° z 2 z yasmin bhūmir antarikṣaṁ
 dyāur yasmin adhyāhitā | yatrāgniś candramās sūryo vātas tiṣṭhanty
 ārpitas skambham ° ° ° z 3 z yasya trayastriṁśad devā aṅge sarve
 samāhitāḥ | skambham ° ° ° z 4 z yatra ṛsayo bhūtakṛta ṛcas sāma
 yajur mahī | ekaṛṣir yasmin ārpitas skambham ° ° ° z 5 z yasya
 catasraś pradiśo nādyās tiṣṭhanty prapyasāḥ | yajño yasmin parākrāntas
 skambham ° ° ° z 6 z yatrāmṛtaṁ ca mṛtyuś ca puruṣas ca samā-
 hitāḥ | samudro yasya nādyās skambham ° ° ° z 7 z ye puruṣe
 vrahma vidus te skambham arasaṁ viduḥ | yo veda parameṣṭhinam yaś ca
 veda prajāpatim | jyeṣṭham ye vrāhmaṇāṁ vidus te skambham arasaṁ
 viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgiras 'bhavan | aṅgāni
 yasyartava skambham taṁ vrūhi katamas svid eva saḥ z 9 z yasya vrahma
 mukham āhur jihvām madhukāsām uta | virājaṁ yasyodha āhus
 skambham taṁ vrūhi katamas svid eva saḥ z 10 z 2 z

St 1. The words supplied are from Ś; it might be that pāda b should be read as reads 2c.

St 7. For pāda b Ś has puruṣe 'dhi samāhite.

St 8. For pāda b Ś has te viduḥ parameṣṭhinam, for which our pāda seems to be a real variant: but here and in f it may be that we should read anusamviduḥ as in Ś f, and Whitney so intimates.

9

(Ś. 10. 7)

[f216a3] yasmād rco pā-[4]takṣaṁ yajur yasmād apākaṣaṁ. | śchan-
dānsy asya lomāni skambhaṁ taṁ vrūhi kata-[5]ma svad eva saḥ z 1 z
asaś chākhām pratiṣṭhantī paramam iva janā viduḥ uto [6] saṁ manyante
vare yasya śākhām upāsate z 2 z yatrādityāś ca rudrāś ca vasava-[7]ś ca
samāhitāḥ skambhaṁ taṁ vrūhi katamas sadevasaḥ z 3 z yasya trayastriṁ-
[8]śad devā vidhīyaṁ rakṣantu sarvada | niyantu madhyagā vedābhi
rakṣataḥ z 4 z [9] yatra devā vrahma vidur vrahma jyēṣṭham upāsate |
yo vāi tad vrahmaṇo veda taṁ vāi vrahmavi-[10]do viduḥ z 5 z vṛhanto
nāma te devāsitas pari jajñire | ekaṁ tad aṅgaṁ [11] skambhyassyāmad
āhuḥ puro janaḥ z 6 z yatra skambhaṁ prajanayaṁ purāṇaṁ vi-
[12]vartayat. | ekaṁ tad aṅgaṁ skambhasya purāṇaṁ arasaṁ viduḥ z 7 z
yasya trayastri-[13]śad devāṅgā gātrāṇi bhejire | tāni vāi trayastriṁśad
devān eke vrahmaviduḥ skambha-[14]s tad agre prāsiṁcad dhiranyaṁ
lokaṁ antarā z 9 z skambhe lokaḥ skambhe tapas ska-[15]mbhe dyur
uditam āhitam. skambhaṁ tā vidma pratyakṣaṁ indre sarvaṁ samāhitam.
[16] z 10 z phaśca 3 z

Read: yasmād rco 'pātakṣaṁ yajur yasmād apākaṣaṁ | chandānsi yasya
lomāni skambhaṁ taṁ vrūhi katamas svid eva saḥ z 1 z asacchākhām
pratiṣṭhantīm paramam iva janā viduḥ | uto san manyante 'vare yasya
śākhām upāsate z 2 z yatrādityāś ca rudrāś ca vasavaś ca samāhitāḥ |
skambhaṁ taṁ vrūhi katamas svid eva saḥ z 3 z yasya trayastriṁśad devā
nidhiṁ rakṣanti sarvadā | nidhiṁ tam adya ko veda yaṁ devā abhi-
rakṣatha z 4 z yatra devā vrahma vidur vrahma jyēṣṭham upāsate | yo vāi
tad vrahmaṇo veda taṁ vāi vrahmavido viduḥ z 5 z vṛhanto nāma te devā
asataḥ pari jajñire | ekaṁ tad aṅgaṁ skambhasyāśad āhuḥ puro janāḥ
z 6 z yatra skambhaḥ prajanayan purāṇaṁ vyavartayat | ekaṁ tad aṅgaṁ
skambhasya purāṇaṁ arasaṁ viduḥ z 7 z yasya trayastriṁśad devā aṅgā
gātrāṇi bhejire | tān vāi trayastriṁśad devān eke vrahmavido viduḥ z 8 z
<hiranyagarbhaṁ paramam anatyudyaṁ janā viduḥ |> skambhas tad
agre prāsiṁcad dhiranyaṁ lokaṁ antarā z 9 z skambhe lokaḥ skambhe
tapas skambhe 'dhy ṛtam āhitam | skambhaṁ tvā vidma pratyakṣaṁ
indre sarvaṁ samāhitam z 10 z 3 z

St 1. Ś has five pādas; it has for d atharvāṅgirasō mukham.

St 2. At the beginning of pāda d Ś has ye te.

St 3. Ś has five pādas; its cd are omitted here, perhaps by accident.

St 5. At the end of a Ś has vrahmavido, but it does not seem necessary
to restore that here.

St 8. In pāda b Ś has aṅge; the reading here is a little easier.

10

(Ś. 10. 7)

[f216a16] indre lokā indre tapa indre dhy uruditam āhitam. | [17] indram tvā vidma pratyakṣaṁ skambhe sarvaṁ samāhitam. z 1 z nātma nātmā joha-[18]vīmi purāt sūryāt puroṣasaḥ | idadaṣ prathamam sambabhūva sā dhat svarājyaṁ [19] jagāma yasmān aparam astu bhūtim. z 2 z yasya bhūmiṣ pravāntarikṣa-[f216b]m utoddharam. | divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣu-[2]ś candramāṣ punarṇava | agne cakrānyaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prā-[3]ñāpānāuś cakṣun nir aṅgirasobhuvam. divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahma-[4]ṇe namaḥ z 5 z yamāt tapaso jāto lokān sarvān samānaśe | somaṁ yaś cakre [5] kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādadhāra prthivir dyām utā-[6]sūm skambho dādadhārorvy antarikṣam. skambho dādadhāra pradīśaṣ ṣaḍ urvīś skambhāidaṁ viśvaṁ [7] bhuvanam ā viveśa z 7 z nelayati katham na ramate manaḥ kim āpas sa-[8]tyaṁ prayapsanti pra cakramati sarvadā z 8 z mahad yakṣaṁ bhuvanasya madhye tvam asi [9] krāntim salilasya prṣṭhe | yasmin śrayante ye ke ca devā vṛkṣasya skambhaṣ pati-[10]tāiva śākhā z 9 z asmāi devāt sadā balim prayapsanti mite mitam | ska-[11]mbha nam vrūhi katamambad eva saḥ z 10 z cha 4 z

Read: indre lokā indre tapa indre 'dhy ṛtam āhitam | indram tvā vidma pratyakṣaṁ skambhe sarvaṁ samāhitam z 1 z †nātma nātmā† johavīmi purā sūryāt puroṣasaḥ | yad ajaṣ prathamam sambabhūva saha tat svarājyaṁ jagāma yasmān <nānyat> param asti bhūtam z 2 z yasya bhūmiṣ pravāntarikṣam utodaram | divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣuś candramāṣ punarṇavaḥ | agniṁ yaś cakra ānyaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prāñāpānau cakṣur aṅgirasobhuvan | divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 5 z yaś śramāt tapaso jāto lokān sarvān samānaśe | somaṁ yaś cakre kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādadhāra prthivīm dyām utāmūm skambho dādadhārorvy antarikṣam | skambho dādadhāra pradīśaṣ ṣaḍ urvīś skambha idaṁ viśvaṁ bhuvanam ā viveśa z 7 z <katham vāto> nelayati katham na ramate manaḥ | kim āpas satyaṁ prepsanti pra ca krāmanti sarvadā z 8 z mahad yakṣaṁ bhuvanasya madhye tvam asi krāntam salilasya prṣṭhe | yasmin śrayante ye ke ca devā vṛkṣasya skandhaṣ parita iva śākhāḥ z 9 z yasmāi devāś sadā balim prayacchanti mite 'mitam | skambham tam vrūhi katamas svid eva saḥ z 10 z 4 z

St 2. In pāda a Ś has nāma nāmnā, which seems to be the only plausible correction.

St 3. In pāda a Ś has pramā°, but pravā° seems just as good.

St 5. Pādas cd here are the same as cd of st 3; which may be accidental, or the result of an endeavor to avoid the obscurity of the third pāda in the Ś version.

St 8. We seem to have a real variant in the last two pādas, giving a very different meaning from that in Ś.

St 9. In pāda b Ś has tapasi; the reading here is easier if krāntam is taken as a noun.

St 10. Pādas ab as in Ś are omitted. The reading of the ms, (sc. prepsanti), does not seem possible here.

11

(Ś. 10. 7)

[f216b11] *apa tasva tamo hataṁ vyāvṛ-*[12]*t tasya pāpmānā sarvāṇi*
tasmin jyotiṁṣi yāni trīṇi prajāpatāu z 1 z [13] *yo vedasāṁ hiraṇ-*
yaṇyaṁ tiṣṭhantaṁ salile vedaḥ sa ve guhya prajāpatiḥ z 2 z [14] *na*
prajāpatim abhy eti parameṣṭhināu utāita tatra no vrūta ya jyeṣṭhaṁ
pado nyayat. z 3 z [15] *asti vāi tat paro bhāumer asti vāi tat paro divaḥ*
lokā vāi tasmin samprotāsmin hotā [16] *prajā imā z 4 zz pha 5 zz iti*
saptādaśakāṇḍe dvitīyo nuvā-[17]*kas samāptaḥ zz zz*

Read: *apa tasya tamo hataṁ vyāvṛtas sa pāpmanā | sarvāṇi tasmin*
jyotiṁṣi yāni trīṇi prajāpatāu z 1 z yo vetasāṁ hiraṇyayaṁ tiṣṭhantaṁ
salile veda | sa vāi guhyaḥ prajāpatiḥ z 2 z †na prajāpatim abhy eti
parameṣṭhināu utāita tatra no vrūta ya jyeṣṭhaṁ pado nyayat† z 3 z asti
vāi tat paro bhūmer asti vāi tat paro divaḥ | lokā vāi tasmin samproktās
tasmin hotā prajā imāḥ z 4 z 5 z

iti saptādaśakāṇḍe dvitīyo 'nuvākas sapāptaḥ z z

St 2. In pāda c our ms reads, as all mss of Ś are said to read, guhya.

Stt 3 and 4 have no parallel; the last three stanzas of Ś 10. 7 are not in Pāipp. and may not be original in the hymn.

12

[f216b17] *antaṣpātre rerihati duścettan nahiteṣiṇi |* [18] *duraṇḍe*
acaṅkrame vakṣamukha vastavāsinim. z 1 z sarvāsāṁ baṇvāvatsākāṁ
[19] *nāmayeyāni vidmasi | yāni jātāni vasu abhi nāśyatetasmakāṁ*
namāye-[20]*yāni vidmasi | yāni jātāni vasu abhi nāśyatetasmadānvā*
z 2 z karṇā-[21]*drśa dratāmahām ulukim keśinim krakūm ṣaḍurimam*
barhiṣyan nāśayāmas sa-[f217a]*dānvā z om nāśayāmas sadānvā z om*

paṇḍugaryām pāla-jatīm asū sūktā [2] nigāriṇi | āmātās sarvā vo vrūmo
 naśyatetas sadānvā z 3 z yāmanam [3] jambhayanta naktam iśchanti
 yāturam. | athodanasya saptasya sukhahastāni pralī-[4]yanti tat sad
 udakamanohitās tā ito nāśayāmasi z 4 z apadannir vakṣa-[5]nānā vasta-
 gandhās sadānvā | bhaṇvāṁsi nahatośchāmi tikṣṇaśrṅgāiva ṛṣabhaḥ z [6]
 z 5 z sadānvāsas sadānveyā strīpumsām ubhayām saha | atho sahasvā-
 [7]n sāmaha vi mṛdo hanmi rakṣasā z 6 z caturdāuṣṭrān kumbhamuškān
 dīrghake-[8]śān amunsukhām. alavugandhīn ansurān durnāmno nāśa-
 yāmasi z 7 z [9] stambhe jātādhipāler odākām ruhatīm yaṁstvat. |
 durnāmnīs sarvās sardhvokā [10] nāśayāmas sadānvā z 8 z yāsām jātāni
 krośanti hr̥ṣchamtujjale [11] jvala rupavṛkṣeṣu merate z 9 z yā vātā trad
 utpanti te ca tvā varṣeṇa vi-[12]dyuta | śālāya santiśchatv aram dur-
 nāmnīs sarvās santokā nāśaya nas sa-[13]dānvā z 10 z

In the right margin of f217a opposite line 2 is a correction which seems to be yānanam: opposite line 9 is ndho: and interlined above the middle of line 4 is tamīto.

Read: antahpātre rerihitīm duścitām nihitāiṣiṇīm z t̥duraṇḍe adhi-
 caṅkramām vakṣomukhām vastavāsinīm z 1 z sarvāsām t̥baṇvāvat sākam
 nāmadheyāni vidmasi | yāni jātāni t̥vasrabhi naśyatetas sadānvāḥ z 2 z
 karpādarśām ratemadām ulūkīm keśinīm krāntūm | t̥ṣaḍurimam barhiṣ-
 yām nāśayāmas sadānvāḥ z 3 z pāṇḍugiryām pāla-jatīm t̥asāusūktā
 nigariṇīm | āmātās sarvā vo vrūmo naśyatetas sadānvāḥ z 4 z yā āmanam
 jambhayanti naktam icchanty āturam | atho janasya saptasya sukhahastā
 ni pra liyante | tat sad udakam t̥anohitās tā ito nāśayāmasi z 5 z apadānir
 vakṣaṇānā vastagandhās sadānvāḥ | t̥bhaṇvāṁsi nahato śchāmi t̥tikṣ-
 ṇaśrṅga ivaṛṣabhaḥ z 6 z sadānvās sadānveyā strīpumsām ubhayān saha |
 atho sahasvān sāsaha vi mṛdo hanmi rakṣasaḥ z 7 z caturdaṇṣṭrān kum-
 bhamuškān dīrghakeśān aśrūmukhān | alābugandhīn asurān durnāmno
 nāśayāmasi z 8 z stambhe jātā adhipānir odākām ruhantīm t̥yaṁstvat |
 durnāmnīs sarvās santokā nāśayāmas sadānvāḥ | yāsām jātāni krośanti
 t̥hr̥ṣcham taj jale jvalad upa vṛkṣeṣu merate z 9 z t̥yā vātātrad utpanti
 te ca tvā t̥varṣeṇa vidyutā | śālāyām antas satvaram durnāmnīs sarvās
 santokā nāśayāmas sadānvāḥ z 10 z 1 z

The next four hymns, which are in effect one, would be more interest-
 ing if they were more successfully emended than is done here.

St 1. We have here a variant of § 11. 9. 15cd and 16ab.

St 2. This stanza appears as part of st 9 in the next hymn. We may compare § 2. 14. 5cd, and perhaps might read here in c dasyubhyo as §.

St 6. With pada d cf. RV 10. 155. 2d, etc.

St 7. Pada d is § 8. 5. 8d.

St 8. For ab cf. § 11. 9. 17ab.

13

[f217a13] yā dhānyāt sambhavanti kṣetrāt pitād v arpitā | kṛtā-[14] d
 api prāhyā naśyatetas sadānvā z 1 z yās puruṣāṣ pāpagaṃ - - - [15]
 - - kūkṣā visarpanti | tā vajreṇa sam arpayantir ajetaś śacīpate [16] z 2 z
 ut tiṣṭhata nī dravata na va hyāstv invī pañcanam. indro vas sarvā-
 [17] sām sākāṃ garbhān aṇḍāni bhaśchasi z 3 z indra jahi sthūraśaṅkāṃ
 [18] mṛṇīhi durniśīṅkuham. | rāyāṃ śakadhūmyāṃ nāśayās sadānvā
 z 4 z [19] kim āsutārdhvagnihvam ajam āyūṃ ca nighnati | viṭiṭiṅkaṣ
 pralo-[20] dinīm nāśayāmas sadānvā z 5 z yasyām surabhaṃ dhayad
 dhveyuṃ ya bha-[21] nvas sadānvā | triṣṭhaṃ kṛnutām duraṃ yabhā-
 rasena tṛpyatām asurāpavame [f217b] hitā z 6 z yasyās pīḍava manyatho
 śīrśaktyāśaye | etā-[2] n na dūṣaṇīm nāśayāmas sadānvā z 7 z apārogām
 śakadhūmāṃ vṛ-[3] vṛkṣāṇām yānti satvaram. | atho druhaṃdaso gṛhaṃ
 praviśantv arā-[4] yyāḥ z 8 z tā sāmikātmavṛkā śākāvaṅkāvanetra puru-
 hāṃśanī [5] kākanikradā sarvāsām bhaṃḍāvatsākāṃ nāmadheyāni vidh-
 masi | [6] yadi jātāni vasyati paśyatetas sadānvā z 9 z sahasvīrī pra
 harā-[7] mi māmśālām viśāsahim. sadānvāghnīm ośadhīm jāitrāyā-
 [8] śchāvadāmasi z 10 z phaśca 2 z

In the lower margin of f217a immediately below duraṃ of st 6 is tvarām.

Read: yā dhanyāt sambhavanti kṣetrāt pitryād v arpitāḥ | kṛtād api
 tprāhyā naśyatetas sadānvāḥ z 1 z yās paruṣāṣ pāpagaṃ* * * *kūkṣā
 visarpanti | tā vajreṇa samarpayan tiro 'jetaś śacīpate z 2 z ut tiṣṭhata
 nir dravata na va ihastv tinvipañcanam | indro vas sarvāsām sākāṃ
 garbhān aṇḍāni bhetsyati z 3 z indra jahi sthūraśaṅkāṃ mṛṇīhi durṇi-
 śīṅkuhām | arāyāṃ śakadhūmyāṃ nāśayāmas sadānvāḥ z 4 z tkimā-
 sutardhvagnihvam t ajam āyūṃ ca nighnatīḥ | viṭiṭiṅkāṃ pralodinīm
 nāśayāmas sadānvāḥ z 5 z tyasyām surabhaṃ dhayad dhveyuṃ yabhanvāst
 sadānvāḥ | ttriṣṭhaṃ kṛnutām duraṃ yabhārasena tṛpyatām asurāpavame
 hitāt z 6 z yasyās pīḍavamanyate 'tho śīrśaktyāśaye | etām tna dūṣaṇīm
 nāśayāmas sadānvāḥ z 7 z apā rogām śakadhūmāṃ vṛkṣāṇām yānti
 satvaram | atho durhārdaso gṛhaṃ pra viśantv arāyāḥ z 8 z tās sāmikāt-
 mavṛkā śākhāvaṅkāvanetrā puruhāṃśanī kanikradā | sarvāsām tbhaṇḍavat
 sākāṃ nāma dheyāni vidmasi | yāni jātāni tvasyati naśyatetas sadānvāḥ
 z 9 z sahasinīm pra harāmi tmāmśālām viśāsahim | sadānvāghnīm
 ośadhīm jāitrāyācchāvadāmasi z 10 z 2 z

St 3. See Kauś 116. 7 for this stanza: Bloomfield suggests ihāstu
 nyañcanam in b.

St 7. Pāda c lacks two syllables, which might have been part of a compound with dūṣaṇīm.

St 10. In d māṁsalām might stand but the pāda lacks a syllable.

14

[f217b8] yaś cañkāśe bhīmacakṣor a-[9]r agnebhaṁṇva sadānve vrājin
trīṣyaṁ śucim agnim arāyi kim ihe-[10]kṣase | dhūma mābhi pra gāhy
anistūṣāmi mahānve z 1 z kañkekā-[11]ṣ prīṣad āikāṣ kim uśchrayanty
abhiśchrayā | caranti naktam durnāmno rāyi sū-[12]takīṣyas tay ito
nāśayāmasi z 2 z apakrātām abhiśrayā-[13]m ānṛtyantīm kutūhalam.
kuśūliyaṁ rasabhañjanīm khalāñ jātās tri-[14]vrūkyas tāy ito nāśa-
yāmasi z 3 z yā ducittā vapane śuṣka khā-[15]danti vaṣmuṣām valardhā
gardabhīr iva nāśayāmas sadānvā z 4 z [16] yaṣ puruṣam dahyamānam
śūnyam agnāu jighatsanti | bhaṇḍānaṣ kuṣṭha nāmāñ-[17]si muṣṭhā-
greṇa sadānvās tāy ito nāśayāmasi z 5 z yā vi-[18]keśīr unmrtyoranā
ghoracakṣavaḥ śīrṣāny anyānyāsām vitāvantīr i-[19]rāsate | sadānvā
vrahmaṇaspate pado bhrūṇāny arpaya z 6 z yāsām ga-[20]ndho nānā-
rūpaṣ parāitu puruṣam prati | tāgnis sahatām ito jātavedā-[21]s sadānvā
| stāv ito nāśayāmasi z 7 z garbhān ekaṣ prati [f218a] mṛśam vyāvartī
sadānvā | ucitas tanvo striyā gava ā rohiṇer iva tāy ito nāśayā-[2]masi
z 8 z yāṣ pitryāt sambhavantīndrajā nas sadānvā | apa mṛtyum ivāhatum
pu-[3]nas tvā prati dadhmaṣi z 9 z āmādinīṣ churādinīr anagnigān-
dhyādīnī | amum [4] parebhyo kutam śavamat tasyadānvā | śavaṣ
kevalācāra kim uśālāsy uśchitāḥ z [5] z 10 phaśca z 3 z

In the left hand margin of f217b opposite line 18 is kṛvaḥ, seemingly meant as a correction of °cakṣavaḥ.

Read: yā śaṅkase bhīmacakṣor agner ṭbhaṁṇva sadānve | dhrājīm
trīṣīm śucim agnim arāyi kim ihekṣase | dhūmam abhi pra gāhy an-
iṣṭauṣam sadānve z 1 z kañka ekāṣ prīṣad ekāṣ kim ucchrayanty abhiśriyā
| caranti naktam durnāmno 'rāyīṣ ṭsutakīṣyas tā ito nāśayāmasi z 2 z
apakrātām abhiśrayām ānṛtyantīm kutūhalām | kuśūlīm rasabhañjanīm
khalāj jātās trirokyās tā ito nāśayāmasi z 3 z yā ducitta āvapane śuṣkāṁ
khadanti vaṣmuṣām | vadabā gardabhīr iva nāśayāmas sadānvāḥ z 4 z
yāṣ puruṣam dahyamānam śūnyam agnāu jighatsanti | ṭbhaṇḍānaṣ
kuṣṭhanāmāñsi muṣṭhāgreṇaṭ sadānvās tā ito nāśayāmasi z 5 z yā vikeśīr
ṭunmrtyoranā ghoracakṣavaḥ | śīrṣāny anyāny anyāsām vitanvantīr
ivāsate | sadānvā vrahmaṇas pate ṭpado bhrūṇāny arpaya z 6 z yāsām
gandho nānārūpaṣ parāiti puruṣam prati | tā agnis sahatām ito jātavedās
sadānvās tā ito nāśayāmasi z 7 z garbhān ekaṣ pratimṛśan vyāvartti
sadānvāḥ | ud itas tanva striyā gāva ā rohiṇīr iva tā ito nāśayāmasi z 8 z
yāṣ pitryāt sambhavantīndrajā nas sadānvāḥ | apa mṛtyum ivāhantum

punas tvā prati dadhmasi z 9 z āmādinīś churādinīr anagnidagdhādinīh
| amuñ parebhyo hutañ śavam atta sadānvāh | śavaś kevala ācāraḥ kim
u śālāsy ucchritaḥ z 10 z 3 z

St 2. Pāda d has appeared frequently.

St 4. In b vaṣmuṣām looks as if it might be a word; perhaps it might be in some way kin to maṣmuṣā.

St 6. In pāda d paro might stand.

15

[f218a5] yāś kumārīr yās tv avirā yuvatīr yās sadānvā | sarvā yantu
[6] kurūṭunī kulīnā dhenu sarpatu rāyī raṣibhā hitā z 1 z tābhyo rudro
vi [7] sṛṇatv amaghamadhy aghaghātvinī | tās tvā hantu vidyutā
vajreṇāna-[8] parādhināh tāsāntam nakra mośchiśam indra bhañdhās
phalīkuru z 2 z [9] kumārān ekā sthvirān yādanti praghātini | tān indro
hantu vṛtrahā [10] yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr
asurāṇām manu-[11] syebhyaś ca yāś kṛtāh ubhe hastāś parā yanti parā
yanti parāvatiñ nava-[12] tim nāvyaṭi z 4 z yāni śāmyathā sthāmād rātrī
yakṣāni prerate | [13] agniś tvā sarvāsantyo viśvād rakṣāñsi sidhatu
z 5 z yā rakṣikaś kali-[14] lāntāpsu jātāś purīkayā | gopāsām eko veda
yato jātās sadānvā | [15] s tāy ito nāśayāmasi z 6 z yāsām ghoṣa* saṅgatā
vṛkān āpi [16] va gaṅgaṇa | mṛcam kaśāmayi vārañ prayaschantīm
pratigrahā vāśayāma-[17] s sadānvā z 7 guruśchāyā mūladāyām śīśu-
mākām pratiśrukā [18] atiduhmā vyatarantīm vyatulimām. | sarvāś cañ-
ḍasanaptyo nāśayāma-[19] s sadānvā z 8 z yāvantīm nāmahukām tvañ
stanīkām vṛñndha patim. | [20] ūpridantīm anāmikān nāśayān nas
sadānvā z 9 z vāvadākā-[f218b] m albagāsām vijavram cavum bavrūm. |
rāyīm vātam ejayān nāśayāmas sadānvā | [2] z 10 z phaśca 4 z iti
saptādaśakaṇḍe trītyo nuvākas samāptaḥ z z

Read: yāś kumārīr yās tv avirā yuvatīr yās sadānvāh | sarvā yantu
kurūṭunīh kulīnādhenuh sarpatv arāyī †raṣibhā hitā z 1 z tābhyo rudro
vi sṛjatv †amaghamadhy aghaghātinih | tā astvā hantu vidyutā vajreṇā-
naparādhinā | †tāsāntam śakra mocchiśam indra bhañdhās phalīkuru
z 2 z kumārān ekā sthvirān yā adanti praghātinih | tā indro hantu
vṛtrahā yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr asurāṇām
manuśybhyaś ca yāś kṛtāh | ubhayīs tāś parā yanti parā yanti parāvato
navatiñ nāvyaṭi ati z 4 z yāni †śām yathāsthāmād rātrī yakṣāni prerate |
agniś tā sarvā santokā viśvād rakṣāñsi sedhatu z 5 z yā †rakṣikaś kalilāntā
apsu jātāś purīkayāh | gopā āsām eko veda yato jātās sadānvās tā ito
nāśayāmasi z 6 z yāsām ghoṣās saṅgatā vṛkānām iva †gaṅgaṇa | mṛcam
kaśām ayovārām prayaschantīm pratigrahām nāśayāmas sadānvāh z 7 z
guruchāyām mūladāyām śīśumākām pratiśrukām | atiduhmām vita-

rantīm †vyatulimām | sarvās †caṇḍasanaptyo nāśayāmas sadānvāḥ z 8 z
yāvantīm nāmahukām tvaṁ stanikām vṛndhy apatim | amradantīm
anāmikām nāśayāmas sadānvāḥ z 9 z vāvadākām albagāsām vijavarām
cavūm vavrūm | arāyīm vātamejayām nāśayāmas sadānvāḥ z 10 z 4 z
iti saptādaśakāṇḍe tṛtīyo 'nuvākas samāptaḥ z z

St 2. In pāda e the ms reading nakra is due to a slight defacement of the sign śa.

St 4. For pādas cde see § 8. 5. 9ef, which might well be emended to read as here.

St 8. There appears to be a list of names of sadānvās here, not necessarily having meanings: pāda d is defective.

St 9. It seems that there are more names here, but the latter part of this hymn is especially unclear.

16

(§. 12. 4)

[f218b3] dadāmīty eva vrūyād anu cāinām atutsataḥ vaśām vrahmabhyo
yādamadbhyas tat prajāvad apatya-[4]vat. z 1 z prajāya su vi krīte
paśubhiś copa dasyati | ārṣeyobhyo yācadbhyo [5] devānām gām
nirūśchati z 2 z kūṭayāsyā saṁ śīryante śroṇayā kāṭam andati | va-
[6]ransuyā dahyante stahā kāṇayā jīyate svam. z 3 z vilohito adhiṣṭhānās
cha-[7]kuno vindati gopatim. | tathā vaśūyāsvām vidyūm duritagrā hy
uścase z 4 z yo syā-[8]ṣ karnāvrāṣkanonyānyā sa deveṣu vṛścate lakṣmīṣ
kurvitam asyate katiyuṣ kṛṇoti [9] śvam. 5 padodasyādhiṣṭhānād
vikulamdrvin nāma vindati | anāmnāt saṁ śīryante | ā-[10]ha mukhenopajighrati |
6 yad asyā gopatāu matvā loma dhvāmḥṣo ajihalaṭ. tata-
[11]ṣ kṛṣorā mriyante vatsāṁś ca śāko vṛkā | 7 yad asyāṣ kasmāiś cid
bhogūya vālān kaś cit pra [12] kṛntati | tataṣ kumārā mryante yakṣmāś
carat satyavāmnah | 8 yad asya plaplulanāya makṛ-[13]d devī samasyati
| tato pirūpaṁ jīyate tasmād dravyeṣvatenasā | 9 jāyamāno abhijā-
[14]yate devān savrahmaṇān pacasā | tasmād vrahmabhyo deyiṣā tad āhus
sasya gopanām. [15] z 10 z

In the left margin of f218b opposite line 13 is sva correcting the first letters of the line.

Read: dadāmīty eva vrūyād anu cāinām abhutsata | vaśām vrahmabhyo
yācadbhyas tat prajāvad apatyavat z 1 z prajāyā sa vi krīṇite paśubhiś
copa dasyati | ya ārṣeyebhyo yācadbhyo devānām gām na ditsati z 2 z
kūṭayāsyā saṁ śīryante śroṇayā kāṭam ardati | vaṇḍayā dahyante grhā
kāṇayā jīyate svam z 3 z vilohito adhiṣṭhānāc chakno vindati gopatim |
tathā vaśāyās sāmvidyām †duritagrā hy ucyase z 4 z yo 'syāṣ karnāv

āskunoty ā sa deveṣu vṛścate | lakṣmīṣ kurva iti maṁsyate kaṇīyaṣ kṛṇoti
svam z 5 z pador asyā adhiṣṭhānād viklindur nāma vindati | anāmanāt
saṁ śīryante yā mukhenopajighrati z 6 z yad asyā gopatāu loma dhvāṅkṣo
ajihīdat | tataṣ kisorā mriyante vatsānś ca ghātuko vṛkaḥ z 7 z yad asyāṣ
kasmāi cid bhogāya bālān kaś cit prakṛntati | tataṣ kumārā mriyante
yakṣmaś caraty tatyavamnāḥ z 8 z yad asyāḥ palpūlanarṇ cakṛd †devī
samasyati | tato 'pirūpaṁ jāyate tasmād avyeṣyad enasaḥ z 9 z jāya-
mānābhi jāyate devān savrāhmanān vaśā | tasmād vrahmabhyo deyaīṣā
tad āhus svasya gopanam z 10 z

St 3. In pāda d ś has dīyate, but it does not seem necessary to restore it here.

St 4. In pāda d ś has duradabhnā: our ms might intend something like durabhagnā.

St 8. In pāda d ś has anāmanāt.

St 9. In pāda b ś has dāsi.

17

(Ś. 12. 4)

[f218b15] ya enām vanim āyanti teṣām devakṛtā vaśā | vrahmajyāiyan
tad avruvan ya e-[16]nām nupriyāyate z 1 z ya enām yācamadhya ārṣeye-
bhyo niruśchati | ā sa deveṣu [17] vṛścante vrāhmanānān ca manyave
z 2 z yasyānya syād vaśābhogo nyām iśchetu [18] barhiṣaḥ hiṁsrāṇi
dhatsvā gopatīm yācitā ca na ditsati z 3 z yathā śevadhi-[19]n nihito
vrahmaṇānām dadad vaśā | tām etad āyanti yasmin kasmiṁś ca jāyate
z 4 z [20] sam etad āyanti yadad vaśām vrāhmanābhiḥ athāitānyanyaṁ
ñaviyād evasyādhirohaṇam. [21] z 5 z cared evā trāihayaṇād avijñāca
kadā sati | vaśām ca vidyān nārada vrā-[22]hmaṇas taruḥiṣyā z 6 z ya
enām avaśām aha devānām nakitam nidhim. ubhāu ta-[23]smāi bha-
vāśarvāu parikramāiśasasyaca z 7 z duritavinapā śaye dhāvataṁ ca nu
diścha-[f219a]ti | nāsmāi kāmas samṛddhate yam adatvā cikīrṣati z 8 z
yo syād udho nveśayo [2] syā stanān ubhā | ubhenevāinām duke cātum
ced aśakad vaśām. z 9 z devā [3] vaśām yācanti mukhaṁ kṛtvā vrāh-
maṇam. | teṣām ca sarveṣām anadadhyeḷaṁ nayati [4] mānuṣā z 1 z
phaśca 2 z

Read: ya enām vanim āyanti teṣām devakṛtā vaśā | vrahmajyeyam
tad avruvan ya enām nu priyāyate z 1 z yo devānām gām yācadbhya
ārṣeyebhyo na ditsati | ā sa deveṣu vṛścate vrāhmanānām ca manyave
z 2 z yasyānyaḥ syād vaśābhogo 'nyām iccheta tarhi saḥ | hiṁsrā †ni
dhatsvā† gopatīm yācitām ca na ditsati z 3 z yathā śevadhir nihito vrah-
maṇānām tathā vaśā | tām etad āyanti yasmin kasmiṁś ca jāyate z 4 z
svam etad āyanti yad vaśām vrahmaṇā abhi | yathāitān anyaj jiniyād

evāsyā adhirohaṇam z 5 z cared evā trāihāyaṇād aviññātagadā satī |
 vaśām ca vidyān nārada vrāhmaṇās tarhy eṣyāh z 6 z ya enām avasām
 āha devānām nihitam nidhim | ubhāu tasmāi bhavāśarvāu parikram-
 yeṣum asyataḥ z 7 z †duritav enam ā śaye dhāvitām ca na ditsati |
 nāsmāi kāmas sam ṛdhyate yam adattvā cikīrṣati z 8 z yo 'syā ūdho na
 veda yo 'syā stanān uta | ubhayenāivāinām duhe dātum ced aśakad vaśām
 z 9 z devā vaśām yācanti mukhaṁ kṛtvā vrāhmaṇam | teṣām ca sarveṣām
 adadad dheḥaṁ nyeti mānuṣaḥ z 10 z 2 z

St 2. Compare above, 16.2cd; we should not hesitate to read yo devānām in a.

St 3. Pāda c was probably something like the version in Ś, but I have not been able to restore a satisfactory reading.

St 8. See above, 16.4d.

18

(Ś. 12.4)

[f219a4] *heḥa paśūnām nayati vrāhmaṇebhyo dadad vaśām.* | [5]
devānām nihitam bhāgam ṛtāsenu priyāyate z 1 z idam me śate yāceyu-
[6]r vrāhmaṇā gopatiṁ vaśā | athāitām devā vruvante vo ha viduṣo vaśā
z 2 z [7] ya evam viduṣe datvā yathānyasmādidad vaśā | durgā tasmā-
dhiṣṭhāne pṛthivi-[8]s sahadavatā z 3 z devā vaśām ayājām asminn agre
ajāyate | tām e-[9]tām vidyām naradas saha dāivair udājita z 4 z ana-
patyam alpapaśūm va-[10]śā kṛṇotu pūruṣam. vrāhmaṇāis ca yācitām
nupriyāyata | agniṣomā-[11]bhyām kāmāya mitāvaruṇāya ca | yebhyo
yācanti vrāhmaṇās tebhya vr-[12]ścate dadhat. | yāvad asyām gopatir
nopaśṇūyād rja sbayam. | taretasva tā-[13]vad goṣu nāsyā śrutā grhe
sya | yo syā rucopaśrutayātha goṣv acīcarat. | [14] āyuś ca tasya śchabham
ca devā vrścanta heḥatā | vaśā caranti bahudhā de-[15]vatām nihito
nidhiḥ āviṣkṛṇuṣva rūpāṇi yathā sthāma jighāṁsati | [16] ito ha vrāh-
mabhyo vaśāya | aṣṭhāya kṛṇute namaḥ z 10 z phāśca 3 zz

Read: heḥaṁ paśūnām nyeti vrāhmaṇebhyo 'dadad vaśām | devānām
 nihitam bhāgam martaś cen nu priyāyate z 1 z yad anye śataṁ yāceyur
 vrāhmaṇā gopatiṁ vaśām | athāitām devā avruvann evam ha viduṣo vaśā
 z 2 z ya evam viduṣe 'dattvāthānyasmā 'dadad vaśām | durgā tasmā
 adhiṣṭhāne pṛthivī sahadavatā z 3 z devā vaśām ayācan yasminn agre
 ajāyata | tām etām vidyān nāradas saha devāir udajātā z 4 z anapatyam
 alpapaśūm vaśā kṛṇoti pūruṣam | vrāhmaṇāis ca yācitām <athāinām>
 nu priyāyate z 5 z agniṣomābhām kāmāya mitrāya varuṇāya ca | yebhyo
 yācanti vrāhmaṇās tebhya āvrścate 'dadat z 6 z yāvad asyā gopatir
 nopaśṇūyād rjas svayam | cared asya tāvad goṣu nāsyā śrutvā grhe syāt
 z 7 z yo 'syā rca upaśrutayātha goṣv acīcarat | āyuś ca tasya śubham ca

devā vṛścanti helitāḥ z 8 z vaśā carantī bahudhā devānām nihito nidhiḥ |
 āviṣkṛṇuṣya rūpāṇi yathā sthāma jighāṁsati z 9 z <āvir ātmānaṁ kṛṇute
 yathā sthāma jighāṁsati |> uto ha vrahmabhyo vaśā tya | aṣṭhāyat
 kṛṇute manaḥ z 10 z 3 z

St 7. At the end of pāda d Ś has vaśet, which Whitney emended to vaset; this latter is given in Lindenau's revision.

St 8. In pāda c Ś has bhūtim for our emended śubham.

St 9. In pāda d (and in 10b) Whitney suggests jigāṁsati.

19

(Ś. 12. 4)

[f219a17] *manasā saṅkalpayati tad devān api gaśchati | tato ha vrāh-*
maṇo vaśām upapra-[18]*yanti yācitum. | svadhākāreṇa pitṛbhyo yajñena*
devebhyah dānena rāja-[19]*kyo vaśāyā mātur helanama gaśchati z 1 z*
vāśā rājanya te mātā [20] *stathā sambhūtam akraśaḥ tasyāhur anarpanam*
yad vrahmabhyaḥ pradīyate | yad ā-[21]*jyam pratijagrāham ālumpet*
srjo agnaye | tato vrahmaṇo [22] *vaśām agneye vṛscate dadhata | puroḍāsa*
vatsā madughā loke syopa ti-[f219b]*ṣṭhati | sahasāi sarvān kāmān duhī*
vaśā pritiḍahe duhe | sarvān kāmān yamarājye va-[2]*śā prati duhe duhe*
| tathāhur nārakaṁ tv ekaṁ niruddhāniśca yācitām. vavīyamānā [3]
carati kruddha gopataye vaśā | vehataṁ sāmānyamāno mṛtoḥ paśeṣu
baddhyatām. | yo [4] *vehataṁ manyamāno gaheṣu pacate vaśām. | asyasva*
putrān pautrāś cātayate vr̥ha-[5]*spatiḥ sahadēśa cardhatati carantī goṣu*
gor api | tato gopataye vasādaduṣe [6] *viśahan duhe | priyām paśūnām*
bhavati yad vrahmabhyaḥ pradīyate | atho vaśāyās tat pri-[7]*yam yad*
devatāhavir asyaḥ z phaśca 4 z

In the top margin of f219b above sahasāi is smāi and above that is sam: in the same margin is ndhāni correcting niruddhāni of line 2.

Read: *manasā saṅkalpayati tad devān api gacchati | tato ha vrahmaṇo*
vaśām upaprayanti yācitum z 1 z svadhākāreṇa pitṛbhyo yajñena deve-
bhyah | dānena rājanyo vaśāyā mātur heḍaṁ na gacchati z 2 z vaśā
rājanya te mātā tathā sambhūtam agraśaḥ | tasyā āhur anarpanam yad
vrahmabhyaḥ pradīyate z 3 z yad ājyam pratijagrāha sālumpet sruco
agnaye | tato 'vrāhmaṇo vaśām agnaye vṛscate 'dadat z 4 z puroḍāsavatsā
sudughā loke 'syopa tiṣṭhati | sāsmaī sarvān kāmān duhe vaśā pra-
daduṣe duhe z 5 z sarvān kāmān yamarājye vaśā pradaduṣe duhe |
tathāhur nārakaṁ tv ekaṁ nirundhānasya yācitām z 6 z pravīyamānā
carati kruddhā gopataye vaśā | vehataṁ mā manyamāno mṛtyoḥ paśeṣu
badhyatām z 7 z yo vehataṁ manyamāno gr̥heṣu pacate vaśām | apy asya
putrān pautrāś ca cātayate vr̥haspatiḥ z 8 z mahad eṣā †carvatati carantī

goṣu gāur api | tato gopataye vaśādaduṣe viṣaṁ duhe z 9 z priyaṁ
paśūnām bhavati yad vrahmabhyaṣ pradīyate | atho vaśāyās tat priyaṁ
yad devatāhaviṣ asyāḥ z 10 z 4 z

St 2. Ś has devatābhyaḥ in b.

St 4. In pāda a Ś has pragrhitam, and does not have sā in b; in our version agnaye is akward. Ś has brahmabhyo in c.

St 5. Pāda d is given here and in 6b as in Ś; but it may be that pratiduhe could stand.

St 6. Ś has lokam at the end of pāda b.

St 8. In pāda b Ś has amā ca; in d yācayate.

St 10. For pāda d Ś has yad devatrā haviḥ syāt.

20

(Ś. 12. 4)

[f219b7] yā vaśād udakalpaye devā yajñā-[8]n udetya tāsām vilapatiṁ
bhīmām udāṣkuruta nārada | tāṁ devāmīmānsanta [9] vaśeyāṁ nu
vaśeti | tāṁ avravīm nārada yeṣā vaśāvām vaśatamā | kata na [10] vaśā
nārada yās taṁ vetiṭha manuṣyajā | kalimāsām bhīmatamā kasyā nāśnī-
[11]yāṭha vrāhmaṇā | viluptyā vṛhaspate | yā ca mūtabaśā vaśā | tāsām
nā-[12]śnīyācavrahmaṇo yās śāmseda bhūtyām. namas te stu nāra-
dāniṣṭha vidu-[13]ṣe vaśām katamāsām bhīmatamām yāsadatvā parā-
bhave | viluptyā vṛha-[14]spataye yā ca mūtavaśā vaśā | tāsām nāśnīyāṭha
vrāhmaṇo yās śāṁ-[15]seda bhūtyām. | triṇi vāi vaśā jātāni viluptyā
sūtavaśā vaśā | tā-[16]ṣ pra yāśched vrāhmabhyas syonādvaska pra-
jāpatāu | etad avo vrāhmaṇā haviṣ ita ma-[17]nvita yājitaḥ vaśām ced
enām yādeyur yā bhīmādaduṣo grhe | de-[18]vā vaśāṁ upāvadaṁ sa no
rājata helitā | etābhir igbhir bhedasya [19] tasmād vāi sa parābhavat. |
utāitām bhedo nāradaḥ vaśām indreṇa yācitāḥ [20] tasmā tvam devā
yanāso nṛṣṭhinnād ahan uttare | ye vaśāyādā-[21]nāya vadanti pari-
rāprñāḥ indrasya manyave jālmā vṛścante cityā | [f220a] yo gopatiṁ
parāñīyāyathāhur mā dajā yati | rudrasyāstām hetim te paryanti [2]
cetasaḥ yadi hutām yady ahutām samāva pacate vaśām. | devān savrā-
[3]hmanān ṛtvā jihmo lokām nirur uśchati z 10 z phaśca 5 z ity atharva-
[4]nīpāipalādāśākhāyām saptādaśakūṇḍe caturtho nuvākaḥ zz [5] zz zz

In f219b8 bhāmām was written and a second hand corrected to bhīmām;
also the ā in °mīmānsanta is by correction, and in the next line the
anusvara dot over yeṣām has been crossed out; similarly in ll. 13 and 14.

Read: yā vaśā udakalpayan devā yajñān udetya | tāsām viluptyam
bhīmām udākuruta nāradaḥ z 1 z tāṁ devā amīmānsanta vaśeyām
avaśeti | tāṁ avravīm nārada eṣā vaśānām vaśatamā z 2 z kati nu vaśā

nārada yās tvaṁ vettha manusyajāḥ | katamāsām bhīmatamā kasyā
 nāśnīyād avrāhmaṇaḥ z 3 z vilipṭyā vṛhaspate yā ca sūtavaśā vaśā |
 tāsām nāśnīyād avrāhmaṇo ya āśaṁseta bhūtyām z 4 z namas te 'stu
 nārādānuṣṭhu viduṣe vaśā | katamāsām bhīmatamā yām ādattvā parā-
 bhavet z 5 z vilipṭi yā vṛhaspate yā ca sūtavaśā vaśā | tāsām nāśnīyād
 avrāhmaṇo ya āśaṁseta bhūtyām z 6 z trīṇi vāi vaśājātāni vilipṭi sūta-
 vaśā vaśā | tāṣ pra yacched vrahmabhyas so 'nāvrasakaḥ prajāpatāu z 7 z
 etad vo vrāhmaṇā havir iti manvīta yācitāḥ | vaśām ced enām yāceyur
 yā bhīmādaduṣo gr̥he z 8 z devā vaśām upāvan sā no rājata hīlītā |
 etābhir ṛgbhir bhedasya tasmād vāi sa parābhavat z 9 z utāitām bhedo
 nādādād vaśām indreṇa yācitāḥ | tasmāt taṁ devā enaso †nr̥ṣṭhinnād
 ahamuttare z 10 z ye vaśāyā adānāya vadanti parirāpiṇaḥ | indrasya
 manyave jālmā ā vṛścante acittyā | z 11 z yo gopatiṁ parāṇiyāthāhur
 mā dadā iti | rudrasyāstām hetim te pari yanti 'cetasāḥ z 12 z yadi hutām
 yady ahutām amā vā pacate vaśām | devān savrāhmaṇān ṛtvā jihmo
 lokān nir ṛcchati z 13 z 5 z

ity atharvaṇikapāippalādaśākhāyām sapṭādaśakāṇḍe caturtho 'nuvākaḥ
 zz zz

St 1. In pāda b Ś has yajñād: the ms reading vilapatiṁ may have
 arisen from vilipṭyām through vilipatyām.

St 9. If pāda b as given above is correct its meaning does not fit
 well into the context; we may have only a corruption of the Ś pāda, na no
 'dād iti hīlītāḥ.

St 10. In pādas cd Ś has āgaso 'vṛścann.

St 12. In pāda d Ś has acittyā.

21

[f220a5] asr̥ṇ māṁsaṁ tvacaṁ peṣṭra sambhṛṇaṁ saṁsā śarīram. |
 agniṣ kravyā-[6]d atv āmuṣyāmuṣyāyaṇasyāmuṣyāṣ putrasyāprātaryāva-
 dbhyo devebhyas sāmyāva-[7]dbhyo devebhyo viśvadānī yāvadbhyo deve-
 bhya amum āmuṣyāyeṇam amuṣyāṣ pu-[8]tram ā vṛścāmi z vāiśvānarāya
 kṣipradhanvane amum āmuṣyāyeṇam anu-[9]ṣyaṣ putram ā vṛścāmi z
 kṣipradhanvaṁ kṣiprahastā amum āmuṣyāyaṇam amu-[10]ṣyāṣ putrasya
 hr̥dāṁ akṛṇn atasthe pravṛddhyā | indrāgnībhyām prajāpataye parama-
 [11]ṣṭhine somāya rājñe varuṇāya rājñe pāuṣṇe dhātṛe savitrē tvaṣṭṛe
 amum āmumuṣyā-[12]yeṇam anuṣyāṣ putram ā vṛścāmi | uṣase ahne rātṛe
 sūryāyāmum vīru-[13]dbhyo oṣadhībhyo vanaspatībhyo vānaspatyebhyo
 amum. yad āvatsarāya pari-[14]vatsarāya saṁvatsarāya vṛhate viśvarū-
 pāyāmum ādbhis saṁvatsarāyāmum. [15] z phaśca 1 z

Read: asr̥ṇ māṁsaṁ tvacaṁ peṣṭraṁ sambharaṇam ānsān śarīram
 agniṣ kravyād attv amuṣyāmuṣyāyaṇasyāmuṣyāṣ putrasya z 1 z prātaryā-

vadbhyo devebhyas sāyamnyāvadbhyo devebhyo viśvadāniyāvadbhyo devebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 2 z vāiśvānarāya kṣipradhanvane amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 3 z kṣipradhanvan kṣiprahastāmum āmuṣyāyaṇam amuṣyāṣ putram tya hṛdaṁ akr̥n na tastheṭ pravṛddhyā z 4 z indrāgnibhyāṁ prajāpataye parameṣṭhine somāya rājñe varuṇāya rājñe pūṣṇe dhātṛe savitṛe tvaṣṭṛe amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 5 z uṣase ahne rātraye sūryāyāmum ° ° ° ° z 6 z vīrudbhya oṣadhībhyo vanaspatibhyo vānaspatyebhyo amum ° ° ° z 7 z idāvatsarāya parivatsarāya saṁvatsarāya vṛhate viśvarūpāyāmum ° ° ° ° z 8 z adbhya saṁvatsarāyāmum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 9 z 1 z

St 4. The only further suggestion I can make is that we read hṛdayaṁ yakṛn.

22

[f220a15] digbhyo antardeśebhyāśābhyāśāpālebhyo amum. | ṛtu-[16] bhyārtavebhyo adhipatibhyāṁ adhipatyebhyo amum vasobhyo rudrebhyas sādhyebhya āpte-[17]bhyo amum. | ṛṣibhyārṣebhyāyebhyo űgirobhyāṁgirasebhyo amum. marudbhyo [18] āsvibhyāṁ vrahmaṇe vrahmaṇaspate | amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛ-[19]ścāmi | ye mbaś cakrur ye mbarajirdhṇus tebhya svakratubhya svakālebhyo amum. [20] tebhya svakratubhya svakārā amum. | ye tapas cakrur ye tapojiṣṇus te-[21]tapaskṛtyas tapaskārebhyo amum. te tapaskṛdbhya tapaskārā [f220b] mum. ye vrahma cakrur ye vrahmajiṣṇus tebhyo vrakṛdbhyo vrahmakārebhyo amum. amum ā-[2]muṣyāyaṇam amuṣyāṣ putram ā vṛścāmi | te vrahmakṛto vrahmakārāmam āmuṣyā-[3]yaṇam amuṣyāṣ putram parā bhāvayantu | aghāriṇim amum aghaviddhāmbikeśṛi[4]m upapratimāso ktandevamanuṣyāṣ paśyantu | vayāṁsi śakunavayo mum āmuṣyāye-[5]ṇam amuṣyāṣ putram ruduṣiṇ aliklusāka gr̥ddhrāṣ kaṅkāṣ suvarṇāṣ śvāpadāṣ pa-[6]tatriṇo vayāṁsi śakunayo mum āmuṣyāyaṇam amuṣyāṣ putrasyādahane carantu zz [7] phaśca 2 zz

The last line of f220a does not run quite to the right hand margin, but this seems to have been the intention of the scribe: Bm has no indication of lacuna.

Read: digbhyo antardeśebhya āśābhyā āśāpālebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 1 z ṛtubhya ārtavebhyo adhipatibhya ādhipatyebhyo amum ° ° ° z 2 z vasubhyo rudrebhyas sādhyebhya āptebhyo amum ° ° ° z 3 z ṛṣibhya ārṣeyebhyo űgirobhya āṅgirasebhyo amum ° ° ° z 4 z marudbhyo āsvibhyāṁ vrahmaṇe vrahmaṇaspate amum ° ° ° z 5 z ye 'mbhaś cakrur ye 'mbarajiṣṇavas tebhya svakṛdbhya svakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 6 z te svakṛto svakārā amum āmuṣyāyaṇam amuṣyāṣ putram parā

bhāvayantu z 7 z ye tapaś cakrur ye tapojiṣṇavas tebhyo tapaṣkṛdbhyas tapaṣkārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 8 z te tapaṣkṛtas tapaṣkāṛā amum āmuṣyāyaṇam amuṣyāṣ putraṁ parā bhāvayantu z 9 z ye vrahma cakrur ye vrahmajīṣṇavas tebhyo vrahmakṛdbhyo vrahmakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 10 z te vrahmakṛto vrahmakāṛā amum āmuṣyāyaṇam amuṣyāṣ putraṁ parā bhāvayantu z 11 z aghāriṇīm amūm aghaviddhāṁ vikeśīm upa pratimā †soktan devamanuṣyāṣ paśyantu z 12 z vayāṁsi śakunayo ‘mum āmuṣyāyaṇam amuṣyāṣ putraṁ <parā bhāvayantu z 13 z> ruduṣīr alikluśākā grdhrāś kaṅkāś suvarṇāś śvāpadāś patatṛiṇo vayāṁsi śakunayo ‘mum āmuṣyāyaṇam amuṣyāṣ putram ādahane carantu z 14 z 2 z

St 12. The first part of this seems doubtful to me.

23

[f220b7] *tad āpaṣ pra vāhatā avadyaṁ ca malaṇ ca yat. | yad va*
svapnim ārima [8] yad rjā arṣata mūlima | āpas sapta sravantis tā no
muñcantv aṇhasaḥ muñca-[9]ntu mā śapathyād atho vārunyād uta |
atho yamasya paḍbīśād viśvasmād eva ki-[10]lviśāt. | jahāśiśamsād
duṣvapnyād druhe mā muñcantu varuṇasya pāśāt. ma-[11]hyam indro
varuṇo vrhaspatis savitā varca dadham | bhrātṛvyaṁ sāu sapatnāsa so
me bhrā-[12]trvyaṁ sāu mapatnaḥ ta hanmi taṁ duṣvapnena vidyati
tam unā iṣṭāyāvena viddhyāmi [13] taṁ kṣītāyāvena viddhyāmi tam
adharāñcam mṛtyum atha nabhya purādāśi z ph3 z

In the left margin of f220b opposite line 13 is sma, and somewhat below it is sam; in the same line nabhya is changed to natya by interlinear correction.

Read: etad āpaṣ pra vāhatāvadyaṁ ca malaṇ ca yat | yad vā duṣvapnyam ārima yad †rjā arṣata† mūlam z 1 z āpas sapta susravantis tā no muñcantv aṇhasaḥ | muñcantu mā śapathyād atho vārunyād uta z 2 z atho yamasya paḍbīśād viśvasmād devakilbiśāt | jāmiśiśamsād duṣvapnyād druho mā muñcantu varuṇasya pāśāt z 3 z mahyam indro varuṇo vrhaspatis savitā varco dadhan | †bhrātṛvyaṁ sāu sapatnāsa so me bhrātṛvyaṁ sāu sapatnaḥ† | taṁ hanmi taṁ duṣvapnena vidhyāmi tam †unā iṣṭāyāvena vidhyāmi taṁ kṣītāyāvena vidhyāmi tam adharāñcam mṛtyum †athanatya purodāśi z 4 z 3 z

Some of this has parallels in Ś. For st 1ab cf. Ś 7. 89. 3ab; st 2 cf. Ś 7. 112. 1cd and 2ab; st 3 cf. Ś 7. 112. 2cd and Ś 2. 10. 1.

24

[f220b14] vidma te svapne janitraṃ pāpmanaḥ putro sy abhūtyādhijātor yamasya karaṇaḥ tan tvā [15] svapna tathā vidmā yo bhādras svapnas svapnamayaḥ pāpas taṃ dviṣate pra hiṇma | tam a-[16]smāi gamayāmas tenainaṃ vidhyāmo bhūtyāinaṃ vidhyāmo nirbhūtyāinaṃ vidhyāmaḥ parābhūtyāinaṃ vidhyāmo grāhyenaṃ vidyāmaś camaścāinaṃ vidyāmo agnedaṃ [18] kravyādh ā vṛścāmo devānāṃ enaṃ ghorāiḥ krūrāiḥ preṣyād api peṣyāmo vāiśvānara-[19]syāinaṃ daṇṣṭayor api dadhma janitraṃ grāhyaḥ putro sa nīrityādhi | janitraṃ varuṇaḥ pu-[20]tro si varuṇānyādhi | janitraṃ sahaṃnaḥ putro si rātryādhi | janitraṃ diva-[21]s putro si bhūmyādhi | janitraṃ vānaspatyānāṃ putro si oṣadhībhyo janitraṃ i-[22]ndriyaḥ putro si krāṇayādhi | janitraṃ rakṣasāṃ prabhṛvesy ādrardhobhyo dhi | vidhma-[f221a]he te svapna janitraṃ gandharvānāṃ putro sy apsaroḥ dhijāto yamasya karaṇaḥ tan tvā [2] svapnetu triṇi z phaśca 4 z

In the top margin of f221a is karaṇaḥ correcting karaṇaḥ.

Read: vidma te svapna janitraṃ pāpmanaḥ putro 'sy abhūtyā adhijāto yamasya karaṇaḥ | taṃ tvā svapna tathā vidma | yo 'bhādras svapnas svapnamayaḥ pāpas taṃ dviṣate pra hiṇma z 1 z tam asmāi gamayāmas tenainaṃ vidhyāmo 'bhūtyāinaṃ vidhyāmo nirbhūtyāinaṃ vidhyāmaḥ parābhūtyāinaṃ vidhyāmo grāhyāinaṃ vidhyāmas tasmaiainaṃ vidhyāmo agnīnainaṃ kravyadā vṛścāmaḥ z 2 z devānāṃ enaṃ ghorāiḥ krūrāiḥ pre-ṣāir api preṣyāmo vāiśvānaraśyāinaṃ daṇṣṭrayor api dadhmaḥ z 3 z vidma te svapna janitraṃ grāhyaḥ putro 'si nīrtyā adhijāto ° ° | ° ° | ° ° z 4 z vidma te svapna janitraṃ varuṇasya putro 'si varuṇānyā adhijāto ° ° | ° ° | ° ° z 5 z vidma te svapna janitraṃ sāmnaḥ putro 'si rātryā adhijāto ° ° | ° ° | ° ° z 6 z vidma te svapna janitraṃ divas putro 'si bhūmyā adhijāto ° ° | ° ° | ° ° z 7 z vidma te svapna janitraṃ vānaspatyānāṃ putro 'sy oṣadhībhyo adhijāto ° ° | ° ° | ° ° z 8 z vidma te svapna janitraṃ indrasya putro 'si †krāṇayā adhijāto ° ° | ° ° | ° ° z 9 z vidma te svapna janitraṃ rakṣasāṃ putro 'sy †adrardhobhyo 'dhijāto ° ° | ° ° | ° ° z 10 z vidma te svapna janitraṃ gandharvānāṃ putro 'sy apsaroḥbhyo adhijāto yamasya karaṇaḥ | taṃ tvā svapna tathā vidma | yo 'bhādras svapnas svapnamayaḥ pāpas taṃ dviṣate pra hiṇma z 11 z 4 z

For st 1 and st 4-11 cf. § 16.5, and for st 2 and 3 cf. § 16.7 1-3. In st 10 perhaps we might read gandharvebhyo.

25

[f221a2] *dyāvāprthivī ahorātre nakṣattra payasaḥ* [3] *yad amaham amuṣ-*
minn āmuṣyāyēne amuṣyāṣ putreṇa duṣvapniṁ vrajet. yad a-[4] *smās-*
yutyā aṣṭādaśakī mā pra gāma matho vayaṁ sā yajñād indrā somenaḥ
[5] *mā tasthāu no arātayaḥ yo yajñasya prasādhanaṣ tantur deveṣv ātaḥ*
tam āhutam a-[6] *śimahi | namo mitrasya varuṇasya cakṣase maho vāya*
tad ṛtaṁ saparyata | dūre-[7] *dviṣe devajātāya ketave disputerāya sūryāya*
śaṁsate z dyāvā ca tatra ta-[8] *tanaṁv ahāni | ja ni to devaṣ pratiyo vi*
vāsati | yad itaṣebhiṣ pratarāi rya-[9] *dharyasi prācinam anyad anu*
vartate ratha udatyena jyotiṣā yāhi sūrya | yena [10] *sūrya jyotiṣā*
bādhase tamo jagaṣ ca viśvam adyanṛthi bhānunā | tenāsmād vi-[11] *śvām*
ajarām anāhutim apāmevām apa duṣvapnyaṁ suva | viśvām anirām ana-
[12] *sivām anāhutim amuṣyāyēnāyāmuṣyāṣ putrāya pra hiṇma z pha 5 z*

Read: *dyāvāprthivī ahorātre nakṣatrā †payasaḥ | idam aham amuṣ-*
minn āmuṣyāyēne amuṣyāṣ putre duṣvapnyaṁ mrje z 1 z †yad asmāsyutyā
aṣṭādaśakī† | mā pra gāma patho vayaṁ mā yajñād indra sominaḥ |
mānta sthur no arātayaḥ z 2 z yo yajñasya prasādhanaṣ tantur deveṣv
ātataḥ | tam āhutam aśimahi z 3 z namo mitrasya varuṇasya cakṣase
maho devāya tad ṛtaṁ saparyata | dūredṛṣe devajātāya ketave divas
puterāya sūryāya śaṁsata z 4 z <sā mā sayoktiḥ pari pātu viśvato> dyāvā
ca tatra tatanann ahāni ca | <viśvam anyan ni viśate yad ejati viśvāhāpo
viśvāhod eti sūryaḥ z 5 z> na te 'devaṣ pradivo ni vasati yad etaṣebhiṣ
patarāi ratharyasi | prācinam anyad anu vartate raja ud anyena jyotiṣā
yāhi sūrya z 6 z yena sūrya jyotiṣā bādhase tamo jagac ca viśvam
†adyanṛthi bhānunā | tenāsmad viśvām ajarām anāhutim apāmivām apa
duṣvapnyaṁ suva z 7 z viśvām anirām apāmivām anāhutim āmuṣyāyēnā-
yāmuṣyāṣ putrāya pra hiṇma z 8 z 5 z

St 1. For the second part of this see § 16. 7. 8.

St 2. For this and next see RV. 10. 57. 1 and 2; § 13. 1. 59 and 60.

St 4. This and the next three stanzas are RV 10. 37. 1-4; the portions supplied are from that text.

St 7. In pāda a RV has anirām (as in our st 8) for ajarām.

26

[f221a13] *dyāvāprthivī vahatam dussvapni parā vahatam duṣvapniṁ.*
amuṣyāmuṣyāye-[14] *ṇasyāmuṣyāṣ putrāya pra hiraṇma | vātāpavamānāu*
vahatam. | indrāgni vaha-[15] *tam. | mitrāvaruṇāu vahatam. | bhavā-*
śarvāu vahatam. devāśvinā vahatam. [16] duṣvapniṁ parā vahatam. |

*duṣvaptrīm deva māruto vahatu | duṣvapnīm parā vaha-[17]tam. |
 duṣvaptrīm deva pitaro vahantu | duṣvaptri parā vahat. duṣvaptrīm deva
 sūryo va-[18]had duṣvapnīm parā vahad duṣvapnīm deva candramo
 vahad duṣvapnīm parā vahad duṣvapni [19] devā nakṣattrāṇi vahatām duṣ-
 vapnim. parā vahatām duṣvapnim. | devir ā-[20]po vahatām duṣvapnīm
 parā vahatām. duṣvapnim. deva viṣṇo vaha | deva [21] pūṣan vaha |
 deva tvaṣṭur vaha | deva dhātūr vaha | deva savitur vaha | deva vṛ-
 [f221b]haspater vaha | deva prajāpate vaha | deva parameṣṭhīn vaha |
 duṣvapnīm parā vahad duṣva-[2]pnim. | ahorātre vahatām duṣvapnim.
 | parā vahatām duṣvapnim. amuṣyāmuṣyāyeṇā-[3]yāmuṣyās putrāya pra
 hiṇma z phaśca 6 z iti saptādaśakāṇḍe pañca-[4]mo nuvākas samāptaḥ
 z z*

In the left hand margin of f221a about opposite line 15 is *vitṛā*, and it is indicated as a correction of *mitṛā*° in line 15; above *vitṛā* is *mañ*. The first two letters in line 15 are slightly defaced.

Read: *dyāvāprthivī vahatām duṣvapnyām parā vahatām duṣvapnyam |
 amuṣyāmuṣyāyanasyāmuṣyās putrāya pra hiṇma z 1 z vātāpavamānāu
 vahatām duṣvapnyām ° ° ° | ° ° ° z 2 z indrāgnī vahatām duṣ-
 vapnyām ° ° ° | ° ° ° z 3 z mitrāvaruṇāu vahatām duṣvapnyām
 ° ° ° | ° ° ° z 4 z bhavāśarvāu vahatām duṣvapnyām ° ° ° |
 ° ° ° z 5 z devāśvinā vahatām duṣvapnyām ° ° ° | ° ° ° z 6 z
 devā maruto vahantu duṣvapnyām ° ° ° | ° ° ° z 7 z devāḥ pitaro
 vahantu duṣvapnyām ° ° ° | ° ° ° z 8 z devas sūryo vahad duṣ-
 vapnyām ° ° ° | ° ° ° z 9 z devas candramā vahad duṣvapnyām
 ° ° ° | ° ° ° z 10 z devā nakṣattrāṇi vahantu duṣvapnyām ° ° ° |
 ° ° ° z 11 z devir āpo vahantu duṣvapnyām ° ° ° | ° ° ° z 12 z
 devo viṣṇur vahad duṣvapnyām ° ° ° | ° ° ° z 13 z devas pūṣā
 vahad duṣvapnyām ° ° ° | ° ° ° z 14 z devas tvaṣṭā vahad duṣ-
 vapnyām ° ° ° | ° ° ° z 15 z devo dhātā vahad duṣvapnyām
 ° ° ° | ° ° ° z 16 z devas savitā vahad duṣvapnyām ° ° ° |
 ° ° ° z 17 z devo vṛhaspatir vahad duṣvapnyām ° ° ° | ° ° °
 z 18 z devas prajāpatir vahad duṣvapnyām ° ° ° | ° ° ° z 19 z
 devas parameṣṭhī vahad duṣvapnyām ° ° ° | ° ° ° z 20 z ahorātre
 vahatām duṣvapnyām parā vahatām duṣvapnyam | amuṣyāmuṣyāyanasyā-
 muṣyās putrāya pra hiṇma z 21 z 6 z*

iti saptādaśakāṇḍe pañcamo 'nuvākas samāptaḥ zz zz

With some misgivings I decided to put all the forms of *vah* in the third person; there is however some variation of person in Ś 16. 6, where some similar phraseology appears.

27

[f221b4] indro vajram asiñcata vṛtrāya hantave | tvaṣṭā [5] vajram asiñcata vṛtrāya hantave | yo vajra vaiśvānaro yat te agnir vīryasaṁ viśvā-[6]śāḍ yad dhāramāṇaṁ sa vaiśvānaraḥ | etad vā idaṁ sarvayāje tāni ṛasā trīṇi [7] viśvānaro vaiśvānaro viśvāṣāt sarvāṇy eva puṇyeva puṇyāl lokān ava rundhe | [8] sarvās ca devatā ekaṁ vidvān aḍrāho vrataṁ bibharti z phaśca 1 z

Read: indro vajram asiñcata vṛtrāya hantave z 1 z tvaṣṭā vajram asiñcata vṛtrāya hantave z 2 z yo vajro vaiśvānaro yat te agner vīryaṁ viśvāṣād yad dhāramāṇaṁ sa vaiśvānaraḥ z 3 z etad vā idaṁ sarvayāje tāni ṛasā trīṇi viśvānaro vaiśvānaro viśvāṣāt | sarvāṇy eva puṇya eva puṇyāl lokān ava runddhe | sarvās ca devatā ya evaṁ vidvān aḍrāho vrataṁ bibharti z 4 z 1 z

St 4. The end of hymn no. 29 is similar to the end here: it has anaḍuho vratam, which might be read here.

28

[f221b8] tam ādatta-[9]vatam udiśayat tam upāṁ upeti | prabharaṇīti | somya hasiād amucyata | dāivo va-[10]jraṣ kṣurapavaris sahasraprṣtir divasprśa sa saṁ siñca tiṣṭhad dharuttarā bhavanyeta [11] ṛśchaṁ sa samudraṁ cāviśat samārddhad u sandahat tassās samudro durgar api va vāi-[12]śvānarenāiva dagdhaḥ sa śakrod akṛāmat so dhy āyat u diśo vajrāi āsurāis sapa-[13]dyad evāsu kṣurva taṁ carāṇīti sa vratam acārat so nukṛśa bhavati tasmād ana-[14]nukṛśo vratacārī bhavaty avalūyī kṛśo bhūtvendro asurān upāvṛñktā sa gr̥ha-[15]patim upākaras ta vatsa paramesṭhivam upānvavat saṁ prajāpatim upādhāvat sā vi-[16]rāpām upādhāvat sa surājam upādhāvat sa samrāje | m upādhāvat so horātre [17] upādhāvat so rdhamāsān upādhāvat sa māsen upādhāvat sa ṛton upādhāvat sānta-[18]vān upādhāvat sa ṛṣiṇ upādhāvat sa āksayān upādhāvat so ṅgirasam upādhā-[19]vat sāṅgirasān upādhāvat so atharvaṇaṁ upādhāvat sātharvāṇān upādhāva-[20]d viśvān devā marudgaṇās taman dasān dāvaṁ stoma prathamam athendrāgnī tam upā-[21]mantrayante puṇyayā vācā krūrāyā vācā hahiṣyā sa sāvitṛnyan athe-[f222a]śā mopacāme nīsyasīti sobaśāmyat tasmād yo vrahma vedo-tāpas si taṁ śamayati do-[2]he devāinām. tam ṛktasāmāthānyam ādatta yajuṣā yajñena gāyattreṇa vāma-[3]ṇa vāmadāiviyena ca | etad vā idaṁ atharvāk śametāv indrasya bāhū tam ādatta u-[4]barṣv ādhatte prajāvāi samṛddhim akṣati paśavaṣ parūṣi prajāṁ eva samṛddhim akṣati [5] paśavaṣ parūṣi prajāṁ eva samṛddhim akṣatim ava rundhe yah z phaśca 2 z

In the left hand margin of f221b opposite line 9 is *siñcāmi* indicated as a correction of *siñcati* in line 10. In the right hand margin of f222a about opposite line 2 is *gāyatrī* correcting *gāyattreṇa*.

Read: *tam ādatte vāi tam udīśayat tam upama upāiti | pra bharāṇīti | somyahastād amucyata | dāivo vajras kṣurapavis sahasraprṣṭir diva-
sprṣas sa saṁsiñcat tiṣṭhad †dharuttarā bhavanyeta ṛścham† sa samudram
cāviśat samārdhyad u sandahat tasmāt samudro †durgar api va† vāi-
śvānarenāiva dagdhaḥ z 1 z sa śakra ud akrāmat so 'dhy āyatu diśo
vajrāir āsurāis sa padyad evāśu †kṣurva tam carāṇīti z 2 z sa vratam
acarat so 'nukṛśo bhavati tasmād anukṛśo vratacārī bhavaty †avaḷuyi
kṛśo bhūtvendro asurān upāvṛṇkta z 3 z sa gr̥hapatim upakāro 'stavat
sa parameṣṭhinam †upāṇvavat sa prajāpatim upādhāvat sa virājam upā-
dhāvat sa samrājam upādhāvat so 'horātre upādhāvat so 'rdhamāsān
upādhāvat sa māsān upādhāvat sa ṛtūn upādhāvat sa ārtavān upādhāvat
sa ṛṣīn upādhāvat sa ārṣeyān upādhāvat so 'ṅgirasam upādhāvat sa
āṅgirasān upādhāvat so atharvaṇam upādhāvat sa ātharvaṇān upādhāvat
z 4 z viśvān devān marudganāns †tamandasān devān stomaprathamam
athendrāgnī tam upāmantrayete puṇyayā vācā krūrāyā vācā †hahiṣyā
<vācā> sa sāvitryam †atheṣā mopacāme niṣyasīti† sa upasāmyat tasmād
yo vrahma vedotāpas sa tam śamayati dohe devānām z 5 z tam ṛksāme
athānyam ādatte yajuṣā yajñena gāyatreṇa vāmena vāmadāilyena ca z 6 z
etaḍ vā idam atharvan śam etaḍ indrasya bāhū | tam ādatta †ubarṣv ādatte
prajā vāi samṛddhim akṣatim paśvaḥ parūṇṣi prajām eva samṛddhim
akṣatim aya runddhe ya <evam veda> z 7 z 2 z*

St 4. Perhaps *upādhāvat* should be read for *upāṇvavat*.

St 7. The end of hymns 27 and 29 should be compared here.

29

[f222a6] *sa dikṣu praty atīṣṭhad diśa evām prati tiṣṭhatī yaḥ z sa
viśvām āhy akramata | e-[7]ṣa vāi viśvaśāt sāure vāmāu ite vapayayo
devayānām yat sūryasya vāśma yat saḥ pa-[8]tiṣu devayāneṣu śrīyate |
prapatho devayānām jānāti yaḥ z sa viśvānare [9] kramata eṣa vāi
vāiśvānarodayam pavamānaḥ ete vāi sarvānuprasārodruhyate sa nū-
[10]dhārayad dhriyante smin prā yaḥ suvṛttre krama tasya vṛttrasyaṅgā
parvāṇi śārīra-[11]ṇy abhiyanta śātāni vāi vṛttrasyaṅgā parvāṇi śārīrāṇi
yadīpe parvatām asa ya-[12]tra hṛdā manasā kāmāyeti iha sa rādhyate
tasmāt rādhyate asyām eva pratiṣṭhā-[13]m āyatanaṁ vindate yaḥ z sa
devān āgaśchat tam devāḥ aruvann āśam sāmektan meti | [14] vratam
ā haraṇyeṣu paśuṣu grāmyeṣv aśveti so naḍvān upādhāvat tam anuḍvān
avravīt. [15] kiṁ me pratīvāho bhaviṣyasīti sa varam avavṛṇīta vradhna
loko sā nivraddhnasya vi-[16]ṣṭhapa śrīyā iti śolaśo vāyad ūrdhvo loko yad*

vradhno yad vradhnasya niṣṭhapaś śreya-[17]nte yaḥ z yathā hināśvatthād
 avravīt tracā vrāhmaṇa nindyāni ādenam aśṛṇu-[18]nye juṣṭapūrtenam
 vyabhavanīti | kṛtāvā eṣā manuṣyeṣu tarati yenunaḍvān ye [19] vanaḷad
 vratin. | yāv asya pūrvaś pādāu to pūrvapakṣāu yāv apādāu tāv aparapa-
 [20]kṣau yo syekṣe tāu purolāśāu ye nāsike tau śruvāu yo syāukṣe tāu
 sūryācandrama-[21]sāu yā nimeṣas tāv ahorātre yat sūryasya raśmayas
 sadroṇa kalaśa śiras so-[22]mo rājā mastiṣkaḥ ye sya śṛṅge tad ṛtam
 satyam dhruvan vāritam satyam tasmād ete dhruve [f222b] dhruvam
 eva tvām satyam anupratitiṣṭhati yaḥ z yāsya dakṣiṇā hanus sā juhūryād
 ada-[2]ryāsam yāsam vyāso bavrunyaś kaṇḍhasyā dhruvaḥ agnir āsyam
 vidyuj jīhvā maruto da-[3]ntāś pavamāś prāṇaḥ eṣā vāi māyām āhur
 vasor dhāreti yad antragudam vaso-[4]r eva dhārām samṛddham akṣatim
 āva rundhe yaḥ z 10 z yad asya carma tad abhram yāni [5] lomāni tāni
 nakṣattrāṇi svevarṣam uṣmāni hrāro yad oṣadhayaś ca vanaspatayaś co-
 [6]dhyam. yo sya jaghanārdhas tāu śāiśirāu māsāu yaś pūrvārdhas tāu
 vāsantāu yat pṛṣvam [7] tāu grīṣmāu māsāu yan madhyaṁ tāu vārṣikāu
 yo sya jaghanas tāu śārādāu māsāu [8] yasya vakṣas tāu hemantāu
 samvatsaro vā eṣa sambhṛto yenānaḍvā yenanaḷadvatīn ya-[9]syām eva
 pratiṣṭhām āyatanam vindate yaḥ z 11 z yāv asya karṇāu sā śraddhā-
 [10]nī yo bhavati yaḥ z 12 z tapaś ca varaś ca mahaś ca yaśaś ca yad
 asmin antara ṛ-[11]cas sāmāni yajunṣi vrāhmaṇam vrahma cāiva lokam
 cāva rundhe vrahmavarcasi bhava-[12]tī yaḥ z 3 z yathed asminy antaś
 śatam agniṣṭomāś śatar dvādaśāhāś catam ṣoḷaśi-[13]naś śatam sarva-
 pṛṣṭhyaś śatam śraddhā śatam dikṣā śatam yajñāś śatam dakṣiṇaś śatam
 bhūtaya-[14]ś catam abhūtayaś śatan nirbhūtayaś śatam parābhūtayaś
 śatam samṛddhayaś jyog jīva-[15]tī sarva sarvam āyur eti na purā jarasaś
 pramīyate yaḥ z 14 z yathed a-[16]sminy antaś catam ardhamāmāś śatam
 māsāś śatam ṛtavaś śatam ārtavāś śatam idā-[17]vatsarāś śatam anu-
 vatsarāś śatam parivatsarāś śatam samvatsarāś śatam vrahmāṇi [18]
 śatam karmāṇi śatam jyotiṇṣi śatam amṛtāni śata sindhyāni śatam abga-
 [19]nāni śatam tamāṇsi śatam rudhirāṇi jyog jīvati sarvam āyur eti
 [20] na purā jarasaś pramīyate yaḥ z 15 z yathed asminy antaś śatam
 rayintrā-[21]ś śatam sahanāś śatam trirātrāś śatam atirātrāś śatam
 prāṇāś śatam apānāś śa-[f222a]tam vyānāś śatam samānāś śatam rāja-
 sūyāś śatam vājaapeyāś śatam kāmaprāś sahasram [2] satrāyaṇāni eṣa
 vānaḍvān sarvāś śas sarvātmā sarvaparus sarvapān madhyatu pra-
 [3]tiṣṭhātu ṛksāmābhyām ādhatte tatṛto yajñena gāyattreṇa vrahmaṇā
 pratata upa-[4]riṣṭhāt prathate prajayā paśubhir grhāir dhanena yaḥ
 z 16 z indro balenā-[5]mya parameṣṭhī vratena yena gāus tena vāiśva-
 devaḥ yo smān dveṣṭi yaṁ ca vyaṁ dviṣma-[6]s tasya prāṇā ni sambarha
 tasya prāṇān vi barha | indro śindrasya rūpam asi pra-[7]prajāpatir asi
 parameṣṭhir asi svar asi svaro si svargo loko si svargam smā [8] lokam

gamaya | yenāmi vahas tena yajño yena vrhaspati tena loko ye-[9] nedam
gamayati tena viśvo yenedam gamayati tena sarvaḥ ye syā pādāt sā [10]
pratiṣṭhā prathale prajāyā paśubhir grhāir dhanena ya evam vidvān
anaḍvā-[11] ho vrataṁ bibharti z 17 z iti saptādaśakāṇḍe ṣaṣṭo nuvākaḥ zz

In the right hand margin opposite line 10 is ḍuho correcting anaḍvāho.

Read: sa dikṣu praty atiṣṭhad diśa evam prati tiṣṭhati ya <evam veda>
z 1 z sa viśvapā hy akrāmata | eṣa vāi viśvaṣāt sāure vasāv ṭitev apayayāu
devayānam yat sūryasya vaśma yat sa pathiṣu devayāneṣu śrīyate pra-
patho devayānān jānāti ya <evam veda> z 2 z sa viśvānare 'krāmata |
eṣa vāi vāiśvānara udayan pavamānaḥ | ete vāi sarvānuprasāro druhyate
sa nādhārayad dhriyate 'smin ṭprā ya <evam veda> z 3 z sa vṛtre 'krāmata
| asya vṛtrasyāṅgā parvāni śarīrāṇy abhidyanta | śatāni vāi vṛtrasyāṅgā
parvāni śarīrāni ṭyadipe parvatām asaṭ atra hṛdā manasā kāmāyeti z 4 z
iha sa rādhyate tasmāi rādhyate asyām eva pratiṣṭhām āyatanam vindate
ya <evam veda> z 5 z sa devān ā gacchat tam devā āvruvann āsām
ṭsamektanmeti | vratam ā hiraṇyeṣu paśuṣu grāmyeṣv aśveṣv eti so
'naḍvān upādḥavat tam anaḍvān avravīt z 6 z kim me pratīvaho bha-
viṣyasīti sa varam avṛṇīta budhnaloko 'sāni budhnasya viṣṭapaśriya iti
ṣoḍaso vā ayad ūrdhvaloko 'yad budhnaloko 'yad budhnasya viṣṭape
śrīyate ya <evam veda> z 7 z athā hīna āsvatthād avravīt tam cāvra-
hmaṇam anindyan adevam aśṛṇan ye juṣṭāḥ pūrtena ṭvyabhavānīti | kṛtā
vā eṣā mānuṣyeṣu tarati yenānaḍvān yena ṭnaladvatīn z 8 z yāv asya
pūrvapadāu tāu pūrvapakṣāu yāv aparapādāu tāv aparapakṣāu yāv asya
'kṣī tāu puroḷāśāu ye nāsike tāu śrurvāu yāv ṭasyāukṣe tāu sūryācandra-
masāu yā nimeṣā tāv ahorātre yās sūryasya rāsmayas sa dropakalaśās
śiras somo rājā mastiṣkaḥ | ye 'sya śṛṅge tad ṛtam satyam dhruvam vā
ṛtam satyam tasmād ete dhruve dhruvam eva tam satyam anu pratiṣṭhati
ya <evam veda> z 9 z yāsya dakṣiṇā hanus sā juhūr yā dādhārāśām yā
savyā so 'babhrur yaṣ kaṇṭhas sā dhruvā | agnir āsyām vidyuj jihvā
maruto dantāṣ pavamānaṣ prāṇaḥ | eṣā vāi ṭmāyām āhur vasordhāreti
yad antragudaṁ vāso eva dhārām samṛddhim akṣatim ava runddhe ya
<evam veda> z 10 z yad asya carma tad abhraṁ yāni lomāni tāni nakṣa-
trāni | ṭsve varṣam ūsmāni hlādo yad oṣadhayaś ca vanaspatayaś
ṭcodhyam | yo 'sya jaghanārdhas tāu śāiśirāu māsāu yaṣ pūrvārdhas tāu
vāsantāu <māsāu> yat pārśvam tāu grīsmāu māsāu yan madhyam tāu
vārṣikāu <māsāu> yo 'sya jaghanas tāu śāradāu māsāu yo 'sya vakṣas
tāu hemantāu māsāu | samvatsaro vā eṣa sambhṛto yenānaḍvān yena
ṭnaladvatīn | asyām eva pratiṣṭhām āyatanam vindate ya <evam veda>
z 11 z yāv asya karpāu sā śraddhā nītho bhavati ya <evam veda> z 12 z
tapas ca varaś ca mahaś ca yaśas ca yad asminn antara ṛcas sāmāni
yajūṅši vrāhmaṇam vrahma cāiva lokam cāva runddhe vrahmavarcaśi
bhavati ya <evam veda> z 13 z yathed asminn antaś śatam agniṣṭomās

śataṁ dvādaśāhās śataṁ ṣoḍāśinaś śataṁ sarvapṛṣṭhās śataṁ śraddhaś
 śataṁ dīkṣās śataṁ yajñās śataṁ dakṣiṇās śataṁ bhūṭayaś śataṁ abhū-
 tayaś śataṁ nirbhūṭayaś śataṁ parābhūṭayaś śataṁ samṛddhayaḥ | jyog
 jīvati sarvaṁ āyur eti na purā jarasaḥ pramiyate ya <evam veda> z 14 z
 yathed asminn antaś śataṁ ardhamāsās śataṁ māsās śataṁ ṛtavaś śataṁ
 ārtavās śataṁ idāvatsarās śataṁ anuvatsarās śataṁ parivatsarās śataṁ
 samvatsarās śataṁ vrahmāṇi śataṁ karmāṇi śataṁ jyotīṁsi śataṁ amṛtāni
 śataṁ sindhyāni śataṁ abgaṇāni śataṁ tamāṁsi śataṁ rudhirāṇi | jyog
 jīvati sarvaṁ āyur eti na purā jarasaḥ pramiyate ya <evam veda> z 15 z
 yathedam asminn antaś śataṁ rathamtarās śataṁ sāhnās śataṁ tiritrātrās
 śataṁ atirātrās śataṁ prāṇās śataṁ apānās śataṁ vyānās śataṁ samānās
 śataṁ rājasūyās śataṁ vājapeyās śataṁ kāmaprās sahasraṁ sattrāyaṇāni
 | eṣa vā anaḍvān †sarvāśśas sarvātmā sarvaparus sarvapān madhyataḥ
 pratiṣṭhātṛ ṛksāmabhyām ādhatte tatrota yajñena gāyatreṇa vrahmaṇā
 prathata upariṣṭhāt prathate prajāyā paśubhir gṛhāir dhanena ya <evam
 veda> z 16 z indro balenāsi parameṣṭhī vratenā yena gāus tena vāiśva-
 devaḥ | yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas tasya prāṇān saṁ varha
 tasya prāṇān vi varha | indro 'sīndrasya rūpam asi prajāpatir asi para-
 meṣṭhir asi svar asi svaro 'si svargo loko 'si svargaṁ smā lokaṁ gamaya |
 yenāsi vahas tena yajño yena vṛhaspatis tena loko yenedaṁ gamayati
 tena viśvo yenedaṁ gamayati tena sarvaḥ | ye 'sya pādāḥ sa pratiṣṭhāt
 prathate prajāyā paśubhir gṛhāir dhanena ya evaṁ vidvān anaḍuho
 vrataṁ bibharti z 17 z 3 z

iti saptādaśakāṇḍe ṣaṣṭo 'nuvākaḥ zz zz

30

(Ś. 12. 2)

[f223a12] naḥam ā roha na te tra loka idaṁ sisam bhāgadheyaṁ ta ehi
 yo goṣu ya-[13]kṣmaḥ puruṣeṣu yakṣmaḥ tena tvaṁ sākam adharāṁ parehi
 z 1 z aghaśaṁsāu [14] karaṇānukareṇa ca | mṛtyuṁś ca sarvās tenāito
 yakṣmāś ca nir atāmasi | [15] nir ato mṛtyun nāirrtān nir ayakṣmam
 ajāmasi | yo no dveṣṭi tam adhy agne kra-[16]vyādaṁ yakṣmaḥ tan te pra
 suvāmaḥ yady agniś kravyād yadi vā vyāghra imaṁ [17] goṣṭham anyokā
 viveśa | un mūṣājyaṁ kṛtvā pra hiṇomi duraṁ sa gha-[18]tsaty apsuṣado
 ty agnim. | u tvā kṛtvā pracakrur manyuṇā puruṣe mīte | [19] sukalpam
 agne ca tvayā punas tvo dīpayāmasi | punas tvādityā rudrā [20] vasavaḥ
 punar vrahmaṇo vasunātur agre | punas tvā vrahmaṇaspratir ā-[21]dhād
 dīrghāyutvāya śataśārādāya | yo gniś kravyāt praviveśo gr-[f223b]ham
 imaṁ paśyann itaraṁ jātavedasam. tvaṁ harāmi pituryajñāya duhūm
 me gharma vindat pa-[2]rame sadhasthe kravyādham agnim īśataṁ

harāmi | janā druhanām vajreṇa mr̥tyum. | ji-[3]tam sahasmi gārha-
gārhapatyena vidvān pitṛṇām lokam paramo yo tra | kravyādham
a-[4]gnim pra hiṇomi dūram yamarakṣo gaśchatu ripravāhaḥ ihāivāyam
itaro jātavedā [5] devam devebhyo havyam vahatu prajānan. | kravyādam
agnim śiśumānam ugnim pra hiṇo-[6]mi patibhiḥ pitṛāyānāi mā deva-
yānāiḥ patibhir ā gā trāivāidhi pitṛṣu cā-[7]gr̥hi tvam. z 1 z

Near the beginning of line 16 of f223a an interlinear correction changes °vyādam to °vyād yaṁ; and later in the same line kravyād yadi is similarly corrected to kravyād ādi: in line 17 un is corrected to ta(n).

Read: naḍam ā roha na te 'tra loka idam śisam bhagadheyaṁ ta ehi |
yo goṣu yakṣmaṣ puruṣeṣu yakṣmaṣ tena tvaṁ sākam adharāñ parehi
z 1 z aghaśaṁsaduḥśaṁsābhyāṁ kareṇānukareṇa ca | mr̥tyūṁś ca sarvāṁś
teneto yakṣmāṁś ca nir ajāmasi z 2 z nir ito mr̥tyum nair̥rtān nir u
yakṣmam ajāmasi | yo no dveṣṭi tam addhy agne 'kravyād yaṁ dviṣmaṣ
taṁ te pra suvāmaḥ z 3 z yady agniḥ kravyād yadi vā vyāghra imaṁ
goṣṭham anyokā viveśa | taṁ māśājyaṁ kṛtvā pra hiṇomi dūram sa
gacchatv apsuśado 'bhy agnīm z 4 z yat tvā kṛtvā pracakrur manyunā
paruṣe mr̥te | sukalpam agne tat tvayā punas tvod dīpayāmasi z 5 z
punas tvādityā rudrā vasavaḥ punar vrahmāṇo 'vasunātur agne | punas
tvā vrahmaṇas patir ādhād dīrghāyutvāya śataśārādāya z 6 z yo 'gniḥ
kravyāt praviveśa no gr̥ham imaṁ paśyann itaram jātavedasam | taṁ
harāmi pitṛyajñāya dūram sa gharmam indhām parame sadhasthe z 7 z
kravyādam agnim iṣitam harāmi janān dr̥uhantaṁ vajreṇa mr̥tyum |
ni taṁ śasmi gārhapatyena vidvān pitṛṇām lokam paramo yo 'tra z 8 z
kravyādam agnim pra hiṇomi dūram yamarājño gacchatu ripravāhaḥ |
ihāyam itaro jātavedā devo devebhyo havyam vahatu prajānan z 9 z
kravyādam agnim śaśamānam agnim pra hiṇomi pathibhiḥ pitṛyānāiḥ |
mā devayānāiḥ pathibhir ā gā atrāivāidhi pitṛṣu jāgr̥hi tvam z 10 z 1 z

St 6. Cf. MS 1. 7. 1 and others; I would suggest another variant in pāda b, vasudhātar, as Ppp reading.

St 9. In pāda a Ś has iṣito: for c it has pitṛṇām loke api bhāgo astu. For our d see below 34. 6b.

St 10. At the end of pāda a Ś has ukthyam.

31

(Ś. 12. 2)

[f223b7] sam indhate saṅkusikaṁ svastaye śuddhā bhavantu śuca-
[8]yaḥ pāvakaḥ jahati ripram aty eneti samidho gnis svapnā punāti |
devo [9] gnis saṅkusiko divas pr̥sthāny ā ruhan mucyamāno nir uhaso
moghasmām a-[10]śastyā | asmin vayan saṅkusike agne riprāṇi mr̥jmahe
| abhūmim yajñiā-[11]ś suddhāḥ prāmyoṣi tāriṣa saṅkusiko vikasuko

nirṛto yaś ca nassvaraḥ te te [12] kṣmaṁ suvedhaso dūrād dūram uci-
dyavāu | ajñānā puruṣebhyo gobhyo aśvebhyas tvā kravyā-[13] daṁ nir
nadāmasy āgñiṁ jīvatayopasam. yo no sveṣu vīreṣu yo goṣu yo jāviṣu
[14] kravyādaṁ nir nudāmasy āgñi yo janayopapām. samiddho gñi
āhutaś sa [15] no mābhy upakramān atrāiva dīdiha jyavok ca sūryan
dr̥ṣe yasmin devāsr̥jata ya-[16] yasmin manuṣā uta | yasmin ghṛtasyāvo
mṛṣṭā tvam agne divaṁ naha | sīse mṛ-[17] dhvaṁ naḍe mṛddhvaṁ agnis
saṅkusivaś ca yaḥ ato rdhyāṁ rāmāyāṁ śiṣaktim u-[18] pardharhaṇe |
sīse palāṁ sādāyitvā śiṣaktim upabarhaṇe | avyāśi-[19] śakunīyā piṣṭva
śuddhā bhavanti yajñeyāḥ z 2 z

Read: sam indhate saṅkusikaṁ svastaye śuddhā bhavantu śucayaś
pāvakāḥ | jahāti ripram aty ena eti samiddho 'gnis supunā punāti z 1 z
devo 'gnis saṅkusiko divas pr̥sthāny āruhat | mucyamāno nir enaso 'mog
asmān aśastyāḥ z 2 z asmin vyaṁ saṅkusike agne riprāṇi mṛjmahe |
abhūma yajñīyāś śuddhāś pra na āyūṁṣi tāriṣat z 3 z saṅkusiko vikusiko
nirṛto yaś ca nisvaraḥ | te te yakṣmaṁ suvedhaso dūrād dūram †ucidyavāu
z 4 z ajñātaṁ puruṣebhyo gobhyo aśvebhyas tvā | kravyādaṁ nir nudāmasy
agnīṁ jīvatayopanam z 5 z yo no 'sveṣu vīreṣu yo goṣu yo 'jāviṣu | kra-
vyādaṁ nir nudāmasy agñiṁ yo janayopanaḥ z 6 z samiddho 'gna āhuta
sa no mābhy upakramāḥ | atrāiva dīdihi dyavi jyok ca sūryaṁ dr̥ṣe z 7 z
yasmin devā sr̥jata yasmin manuṣyā uta | yasmin ghṛtastāvo mṛṣṭvā
tvam agne divaṁ ruha z 8 z sīse mṛddhvaṁ naḍe mṛddhvaṁ agnis saṅku-
sikaś ca yaḥ | atho 'vyāṁ rāmāyāṁ śiṣaktim upabarhaṇe z 9 z sīse malaṁ
sādāyitvā śiṣaktim upabarhaṇe | avyāṁ asiknyāṁ piṣṭvā śuddhā bhavata
yajñīyāḥ z 10 z 2 z

St 1. The spelling saṅkusika is accepted here as a probably true variation.

St 4. Cf. MS 4.14.17 which has nirṛto in b: at the end of d we might read uccindanti.

St 5. In pāda a ś begins anyebhyas tvā.

32

(Ś. 12. 2)

[f223b19] paraṁ mṛtyor anu pa-[20] rehi panthām yas teṣṭhitaro deva-
yānām | cakṣuṣmate śṛṇvate te vṛvīmi [21] ime virā bahavo bhavantu
z ime jīvā ra mṛtāir āvavṛtraṁ usāu tu bha-[22] drā devahutirvo dyah
prāñcor ā mamṛte vaśāya suvīrāso vadetha-[f224a] m ā vādema | imaṁ
jīvebhyas paridhīm dadāmi | māiṣā nu gaḍ aparo ametum. [2] jyog
jivantaś caradaś puruṣis thiro mṛtyuṁ dadhatāṁ parvatena | yathāhāny
anu pū-[3] rvaṁ bhavanti adhvantava datubhir yaṁntu sākam. yathā na
pūrvon aparann ajarahā de-[4] vān vāṣṭhāyūṁṣi kalpayāiṣām. ā rohatāyur

72.12 refers to it by the pratika ime jīvā avidhavāḥ sujāmayāḥ. In d ruheyuḥ is Lanman's suggestion in WT.

St 3. In pāda b Ś has ajarām kṛnōmi; in d it has sṛjāmi, but below in 35.4d the pāda has dadhāmi.

St 4. In pāda a Ś has apāvṛtya gārhapatyāt.

St 5. Pāda d in this stanza of Ś (st 35) is almost identical with d of its st 36, and it is possible that for that reason st 36 was accidentally omitted in Ppp.

St 7. In pāda c Ś has kṛṣyā gor dhanād.

St 8. Ś begins with muhur gṛdhyāiḥ, and has martyo nitya in b.

34

(Ś. 12. 2)

[f224b5] yad ri-[6]pram duritam cakṛmī yaś ca duṣkṛtam. āpo mā
tāvā śundhantv agnis saṅkusi-[7]kaś ca vaḥ tādharād udicīr ā vavṛtram
prajānatīṣ pathibhir devayānāiḥ parva-[8]tasya ṛṣabhasyātha pṛṣṭhe
navās caranti sarathāṣ purāṇāiḥ agneṣ kravyā niṣ kra-[9]vyādardhyarā
devayajamānam vaha | imam kravyāt pra veśād iman travyādan a-[10]nv
agāt. | vyāghro kṛṇvānānāhan tam harāmi śivāparam. | antardhadevā-
[11]nām paridhir manoṣyānām agnir gārhapatyobhayād antarā śrutaḥ
jivānā-[12]m agneṣ pratar dīrgham āyus pitṛnām lokam paramo yo tra |
sugārhapatyo [13] vitapann arātīr uṣām uṣā śrayam śrayasiyam dadhat.
sarvān agne saha-[14]mānas sapatnān adṛṣām ūrjā rayim assāsu dhehi |
imam indram [15] vahnīm paplam anv ārabhadhvaṁ sa yo vidvān
vijahāti mṛtyum. | tenāpa [16] hāti śarmāpatantam tena rudrasya pari
pātāstām. | ahorātre anv e-[17]ṣi bibhra kṣesyas tiṣṭhan prataranas
suvīraḥ anātūrām sumanas talpa bi-[18]bhram. | yog evi naṣ puruṣa-
gandhir eyi te deveṣu āvr̥scante pāpam jivanti [19] sarvadā | kravyādam
agnir antikād anividvān vitāvati | prayeva ma-[20]nasā pacati muhur
āvartate punaḥ kravyādvyan agnir antikād āsvivāna-[f225a]vapate naḥam.
z 5 zz

Read: yad ripram duritam cakṛma yac ca duṣkṛtam | āpo mābhāvāc |
śundhantv agneṣ saṅkusikaś ca yaḥ z 1 z tā adharād udicīr ā vavṛtran
prajānatīṣ pathibhir devayānāiḥ | parvatasya ṛṣabhasyātha pṛṣṭhe navās
caranti sarathāṣ purāṇāiḥ z 2 z agne 'kravyān niṣ kravyādam tvyarā
devajanam vaha z 3 z imam kravyāt pra viveśamān kravyādam anv agāt |
vyāghrāu kṛtvā nānāham tam harāmi śivāparam z 4 z antardhā devānām
paridhir manuṣyānām | agnir gārhapatyā ubhayād antarā śritaḥ z 5 z
jivānām agne pra tara dīrgham āyus pitṛnām lokam paramo yo 'tra |
sugārhapatyo vitapann arātīr uṣām-uṣām śreyān śreyasīm dadhaḥ z 6 z
sarvān agne sahamānas sapatnān adṛṣām ūrjam rayim asmāsu dhehi

z 7 z imam indrañ vahniñ paprim anv ārabhadhvañ sa yo vidvān vijahāti mṛtyum | tenāpa hata śarum āpatantañ tena rudrasya pari pātāstām z 8 z ahorātre anv eṣi bibhṛat kṣemyas tiṣṭhan pratarāṇas suvīraḥ | anā-turān sumanasas talpa bibhṛaj jyog eva naṣ puruṣagandhir edhi z 9 z te deveṣv ā vṛścante pāpāñ jīvanti sarvadā | kravyād yān agnir antikād anuvīdvān vitāvatī z 10 z preva manasā patati mūhur ā vartate punaḥ | kravyād yān agnir antikād aśva ivānuvapate naḍam z 11 z 5 z

St 1. In pāda c Ś has tasmāt where I have put °ābhāvāc, which is easy enough graphically but otherwise hardly as good as tasmāt.

St 2. In pāda d Ś reads saritaḥ purāṇiḥ, for which the reading of our ms would be an easy corruption.

St 3. Ś has nudā; perhaps we might read vadā.

St 4. Ś has ā viveśāyañ in ab; and nānānam in c.

St 5. In pāda d Ś has ubhayān; better than ours, if indeed ours can stand.

St 6. St the end of pāda b Ś has api gacchantu ye mṛtāḥ; our b appeared above as hymn 30.8d. In d Ś omits śreyāñ and has dhehy asmāi at the end.

St 7. In pāda b Ś has āiśām; Ppp may have had teśām.

St 10. This is Ś st 50ab and 52cd; the next here is Ś 52ab and 50cd. Whitney remarked that patati in Ś 52a would be an improvement over pipatiṣati.

35

(Ś. 12. 2)

[f225a] ye śraddhayā dhanakāmyāṣ kravyādā samā samāsa-[2]te | te nānyeṣāñ kumbhīñ pary ādadhati parvatā | iṣikāñ canatī vyatvā tri-pañcañ [3] daṇḍa naḷam. tān indredhma kṛtvā yamasyāgniñ nir ādadhāu | haviṣ kṛṣṇā bhāga-[4]dheyāñ paśūnāñ sīmañ kravyād uta candranta āhuḥ māśas paṣṭvā bhāgadheyāñ havyāñ [5] nte nāvya jahvañ satasva | pratyamcam arkañ pratyarpayitvā pravīdvān panthāñ uhy ā [6] cakāra | pravāsnīṣāñ aśūn yadeśa dīrghenāyusa sam imā dihimām. [7] anu-dvāhañ paplam anu ārabhadhva sa yo nir vaha duritād avadyāt. | ā rohatu sa-[8]ritun nāsa hiraṇaṃ ṣaḍbhir ūrmibhir abhitit tirema | gobhiṣ ṭaremañmatīñ du-[9]revāñ yavenakṣuyāñ puruhūta vidvān. | vayañ rājānaṣ prathamā dhanānāñ ari-[10]ṣṭāsy arjunibhis tarema | pūrṇāñ nābhi ripra harābhi kumbhañ apāñ ramantr oṣadhī-[11]nāñ ghṛtasya | imāñ pātrer amṛtāir ā samagdhī sthīrā vīrās sumanaso bhavantu [12] zz zz iti saptādaśakāṇḍe saptamo nuvākas samāptāḥ zz

In the right hand margin of f225a opposite line 9 is "svan." meant to correct vidvān; and somewhat above it is ma.

Read: ye śraddhayā dhanakāmyāṣ kravyādā samāsa te | te vā anyeṣāñ

kumbhīm pary ādadhāti sarvadā z 1 z iṣikām jaratīm iṣtvā †tripañcam
 danḍam naḍam | tām indra idhmaṁ kṛtvā yamasyāgnīm nir ādadhāu
 z 2 z aviṣ kṛṣṇā bhāgadheyam paśūnām sīsam kravyād uta candram ta
 āhuḥ | maśāṣ piṣṭvā bhāgadheyam havyaṁ te †nāvya gahvaraṁ sacasva
 z 3 z pratyāñcam arkaṁ pratyarpayitvā pravīdvān panthām vi hy ā cakāra
 | pra vā amiśam asūn dideśa dīrghenāyuṣā sam imān dadhāmi z 4 z
 anadvāhaṁ paprim anv ārabhadhvaṁ sa vo nir vahad duritād avadyāt |
 ā rohata savitur †nāsa hiraṇyaṁ ṣaḍbhir ūrmibhir amatīm tarema z 5 z
 gobhiṣ †aremaṁ amatīm durevām yavena kṣudham puruhūta viśvām | vayaṁ
 rājānaṣ prathamā dhanānām ariṣṭāso vrjanibhis tarema z 6 z pūrṇam
 nābhi ripraṁ harābhi kumbham apām rasam oṣadhīnām ghṛtasya | imān
 pātrāir amṛtāir ā sam āndhi sthirā vīrās sumanaso bhavantu z 7 z 6 z
 iti saptādaśakāṇḍe saptamo 'nuvākaḥ zz zz

St 1. In pāda a Ś has 'śraddhā dhanakāmyāt.

St 2. In pāda b Ś has tilpiñjam.

St 3. In pāda d Ś has aranyānyā.

St 5. In pāda c Ś has nāvam etām; in d urvibhir.

St 6. This is RV 10. 42. 10 and Ś 7. 50. 7; in cd RV has rājabhiḥ
 ° dhanāny asmākena ° jayema, and Ś has rājasu ° ° ariṣṭaso
 ° jayema.

St 7. This is a variation of Ś 3. 12. 8. Pāda a can stand as I have
 given it; but Ś has nāri pra bhara: for b we have a slight variant of
 Ś 9. 4. 5b: in c Ś has pāṭin amṛtenā.

36

(Ś. 12. 3)

[f225a13] pumān puṁso adhi tiṣṭha carma tatra hvayasva yatamā
 priyā te | yavantiāv agre [14] prathamam same u tad vām vayo yama-
 rājye samānam. tāvid vān tejas tad vīryā-[15]ni tāvaś cakṣus tadidā
 vājināni | agniṁ śarīraṁ sajate yad āidho a-[16]dhā pakvena mithunā
 sambhavātha | sam asmin loke sam u devayāne so smā [17] smete yama-
 rājye pūtaṣ pavitrāir api tad vayaṣā yad eto yad vām sambabhū-
 [18]va | āpaṣ putraso abhi samviśadhvam imam jivam jivadhatyāt
 sametā | tāsām bha-[19]jadhvam amṛtam yad āhur yam odanam pacati
 vo janitrim. z om yam odanam pa-[20]cati vo janitri z om ta vaṣ pitā
 pacati yaṁ ca mātā ariprā [21] nir a mumugdhi śamalā ca vāca | sako-
 danaś śatadhānas svargad ubham vyā-[f225b]pi nabhāsi mahitvā ubhe
 nabhāsi ubhayaś ca lokān ye arjunā nābhamvitas sva-[2]rgāḥ z 9 z teṣām
 jyotiṣmān madhumān yo gre tasmin putrāir jarāsi sam śra-[3]yathām.
 | prācīm prācīm pradīśim ā rabhetām setam lokam śraddhadhānā sṛ-

[4]jante | *mimāthām pātra tad vām pūrṇam astu śivām pakvaṣ pitṛyā-
yaṇety āmayat.* [5] *dakṣiṇām diśim abhirakṣamāṇo paryāparyāvartayatām
adhi pātram etat.* [6] *tasmāi vānyapaṣ pitṛbhis saṁvidānaṣ pakvāya
śarma bahulitni yaśchāt.* | [7] *pratīcī diśām iha mudvalam vā yasyām
somo apāmṛlatū ca | tasya* [8] *mimāthām sukrṭasyacetādhā pakvena saha
sa suvema | uttarām rāṣṭram praj*-*[9]*yam uttarāvad diśām ucīṣ kṛṇavan
no agram.* | *pañktiś chandaṣ puruṣo babhūva* [10] *viśvair viśvāṅgāis saha
sambhavema z 1 z*

Peeling of bark has defaced the right hand end of f225b8 and perhaps also of f225b7.

Read: *pumān pumso adhi tiṣṭha carma tatra hvayasva yatamā priyā
te | yāvantāv agre prathamam sameyathus tad vām vayo yamarājye
samānam z 1 z tāvad vām tejas tāvad vīryāṇi tāvac cakṣus tatidhā vājināni
| agniś śarīram sacate yad āidho adhā pakvena mithunā saṁ bhavāthaḥ
z 2 z sam asmin loke sam u devayāne saṁ smā sametaṁ yamarājyēṣu |
pūtāu pavitrār api tad dhvayethām yad-yad reto adho vām sambabhūva
z 3 z āpaṣ putrāso abhi saṁviśadhvam imam jīvam jivadhanyāḥ sametya
| tāsām bhajadhvam amṛtam yam āhur yam odanam pacati vo janatrī
z 4 z yaṁ vaṣ pitā pacati yaṁ ca mātā riprān †niramumugdhī śamalāc
ca vācaḥ | sa odanaś śatadhāras svarga ubhe vyāpa nabhasī mahitvā z 5 z
ubhe nabhasī ubhayānś ca lokān ye arjunān abhy anvitās svargāḥ | teṣām
jyotiṣmān madhumān yo 'gre tasmin putrār jarasi saṁ śrayethām z 6 z
prācīm-prācīm pradiśam ā rabhetām etaṁ lokam śraddadhānās sṛjante |
mimāthām pātram tad vām pūrṇam astu sa vām pakvaṣ pitṛyāna etv āmo
yaḥ z 7 z dakṣiṇām diśam abhinakṣamāṇau pary āvartethām abhi pātram
etat | tasmāi vām yamaṣ pitṛbhis saṁvidānaṣ pakvāya śarma bahulam ni
yacchāt z 8 z pratīcī diśām iyam id varam yā yasyām somo adhipā
mṛḍitā ca | tasyām mimāthām sukrṭas sacethām adhā pakvena saha
saṁsuvema z 9 z uttarām rāṣṭram prajayam uttarāvad diśām udicī
kṛṇavan no 'gram | pañktiś chandaṣ puruṣo babhūva viśvair viśvāṅgāis
saha sambhavema z 10 z 1 z*

St 1. In pāda a Ś has *carmehi*.

St 2. In pāda d Ś has *pakvān mi°*; see below, 41. 5 (Ś st 55c).

St 5. In pāda b Ś has *nirmuktyāi*.

St 6. In pāda b Ś has *yajvanām abhijitāḥ svargāḥ*; our text is no better but can stand.

St 7. Pādas cd are new.

St 9. For pāda d Ś reads as in its st 2; see note above.

St 10. In pāda c I feel sure that the ms had *prajā°* not *prajā°*, for at the break there is visible the first part of the sign for *jā*.

[f225b10] dhruvajraṁ namo vastu asmāi śi-[11]vā putrebhyas taṁ mahyam astu | mā no devy adite viśvavāra yadāva gopābhi [12] rakṣa pakvam. | piteva putrāṁ abhi taṁ sadaśva naś śivā no vātā iha vāya-[13]ntu śagmā | yam odanaṁ pacate devato iha taṁ nas tapa tata satyaṁ ca vittāṁ | ya-[14]d vat kṛṣṇaś śakuneha gatvā rudri nantuṁ balāsi sāda | dāsi vā yad ā-[15]radr̥hastā śchamaṁgata ulūkhalaṁ musulāṁ śundhatāpaḥ vayanṁ grāvā-[16]ś pratiśprativraddhno vayodhāś pūtaś pavitrāir apa hantu rakṣaḥ ā roha carma [17] mahi śarma yacha mā dāmpatī pāutram agam ni gāthām. | vanaspatis saha de-[18]vāin na āgaṁ rakṣaś piśācām apabādhamānaḥ sāuśchāyātāiś pra vadāti [19] vācam tena lokāṁ api sarvāṁ jayemṛ sapta medhāś paśavaś pari gr̥hṇa-[20]n ya eṣāṁ medhassthān ubha yaś cakarṣā | trayastriṁśad devatāś taṁ srjante [f226a] sa nas svargam abhi neṣi lokam. svargam lokam abhi no nayāmi saṁ rājāyās sa-[2]ha putrāiś syāma | gr̥hṇāmi hastam anv ayita tra mā nas tāri nirrtin no rātiḥ grā-[3]hiṁ pāpmānam athi tā ayāma tamo vrsya pra varāsi valgur vānaspatyas sambhr̥-[4]ta usriyāsir mā taṇḍulāṁ vi śarāir devayantam. | viśvavyacāmr̥tapr̥ṣṭho bha-[5]viṣyaṁ sayonir lokam upa yāhi vidvā | varṣavṛddham upa yaścha śūrpe dviṣāṁ ba-[6]lāvāpa nad vanaktuṣka trayo lokāś saṁmito vrahmaṇena na dyāur evāso pr̥thivyām a-[7]ntarikṣam. aṁśūn gr̥bhītān mana saṁ rabhetām a pyāyanto punar ā yantu śirpaḥ z [8] z 2 z

Read: dhruvā virāṇ namo vā astv asyāi śivā putrebhya uta mahyam astu | sā no devy adite viśvavāra yadāva gopā abhi rakṣa pakvam z 1 z piteva putrāṁ abhi taṁ sajasva naś śivā no vātā iha vāntu śagmāḥ | yam odanaṁ pacate devate iha taṁ nas tapa uta satyaṁ ca vittāṁ z 2 z yad-yat kṛṣṇaś śakuna eha gatvā tvaran viśaktuṁ bila āsasāda | dāsi vā yad ādr̥hastā samaṁta ulūkhalaṁ musulāṁ śundhatāpaḥ z 3 z ayaṁ grāvā pr̥thubudhno vayodhāś pūtaś pavitrāir apa hantu rakṣaḥ | ā roha carma mahi śarma yaccha mā dāmpatī pāutram agham ni gātām z 4 z vanaspatis saha devāir na āgaṁ rakṣaś piśācām apabādhamānaḥ | sa ucchrayātāi pra vadāti vācam tena lokāṁ abhi sarvāṁ jayema z 5 z sapta medhān paśavaś pari gr̥hṇan ya eṣāṁ medhasvān uta yaś cakarṣā | trayastriṁśad devatāś tān sajante sa nas svargam abhi neṣi lokam z 6 z svargam lokam abhi no nayāsi saṁ rājāyās saha putrāiś syāma | gr̥hṇāmi hastam anv āitv atra mā nas tāriṁ nirrtir mo rātiḥ z 7 z gr̥hiṁ pāpmānam ati tān ayāma tamo vyasya pra vadāsi valgu | vānaspatyas sambhr̥ta usriyābhir mā taṇḍulāṁ vi śarāir devayantam z 8 z viśvavyacā gr̥tapr̥ṣṭho bhaviṣyan sayonir lokam upa yāhi vidvān | varṣavṛddham upa yaccha śūrpaṁ

tuṣaṁ palāvān apa tad vinaktu z 9 z trayo lokās saṁmitā vrāhmaṇena
dyāur evāsāu prthivy antarikṣam | aṁśūn grbhītvānu saṁrabbetham
āpyāyanto punar ā yantu śūrpam z 10 z 2 z

St 1. In pāda d ś begins irya iva.

St 2. In pāda a ś has abhi saṁ svajasva; our text can be translated.

St 3. In pāda b ś has tsaran viṣaktam.

St 7. In pāda b ś has jāyayā saha.

38

(Ś. 12. 3)

[f226a8] prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samṛ-
[9]ddhyām. etām tvacāṁ lohiniṁ tām nudetānbhyāvā śundhāti malagāiva
va-[10]strā janitrīva prati hiraṇyāsi sūnū san tvā dadhāsi | prthivīm
[11] prthivyām uṣāṣ kumbhī venyaṁ sañcarantām yajñāya dhīrā jayanā
triṣa-[12]ktāḥ bhūmyām bhūmim adhi dhārāyāmi tanūsamānā vikṛtā
ta eṣā | yad ya-[13]d yuktam tam likhitam arpaṇam ca tena mā śusror
apa tad vipāsi agniṣ pa-[14]ñca rakṣatu tvā purastād indro rakṣād
dakṣiṇato marutvā somas tvā druhā dha-[15]raṇe praticyām uttarās tvā
varuṇasyām dadāte | a yaṁtu divaṣ prthi-[16]vyām sṛjante bhūmyā
sṛjante yas tv antarikṣam. | śuddhā satīs tām śundhanty eva tā [17] nas
svargam abhi lokam nayanti | pūtāṣ pavitrāṣ pavante atrā divaṁ ca
yamca pr-[18]thivyaṁ ca dharmaṇā | tā jīvalā jīvadhānyāt sametā
pātrāsiktāt pary agni-[19]r andhyām. | uteva prabhṛvīr uta sasyahā ca
uta śukrā śucayāṣ cāmṛtā ca | [20] tā odanam dāmpatībhyā pratiṣṭhāpas
sikṣanti prapatā munātha tadyo dhamny abhi va-[f226b]lganti taprā
phenam asyañca bahulam ca bindum. yoseva dṛṣṭvā patim ṛtviyā vāi-
[2]stāis taṇḍulāir bhavatā samāpa | utthāpayas sidato vudhna enādbhir
ātmanām a-[3]bhi jītam sṛjantām. | āmāsi pātram udakam yad itam
pitā taṇḍulā-[4]ṣ pradiśo yatāinām. z 2 z

In the right hand margin of f226a opposite line 10 is mi correcting dadhāsi; opposite line 18 is dhātyā, while over the nyā of jīvadhānyāt is tyām interlinear. In the lower margin directly below tadyo is tabhyo and below that is saṁ. Above °cyām utta° in line 15 is interlined cyāmutta. In the left hand margin of f226b opposite line 3 is jyantyām.

Read: prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samṛddhyā
| etām tvacāṁ lohiniṁ tām nudeta ṭnbhyāvā śundhāti malaga iva vastrā
z 1 z janitrīva prati raṇyāsi sūnum saṁ tvā dadhāmi prthivīm prthivyā |
ukhāṣ kumbhīr vedyām saṁ carantām yajñāyudhāir ājyenātiṣaktāḥ z 2 z
bhūmyām bhūmim adhi dhārāyāmi tanūs samānā vikṛtā ta eṣā | yad-yad
yuktam likhitam arpaṇam ca tena mā susror apa tad vapāsi z 3 z agniṣ

pacan rakṣatu tvā purastād indro rakṣād dakṣiṇato marutvān | somas tvā
 dṛṇhād dharane pratiḥyā uttarāt tvā varuṇas saṁ dadāte z 4 z ā yanti
 divaṣ prthivīm sajante bhūmyās sajante adhy antarikṣam | śuddhās satīs
 tām śundhanty eva tā nas svargam abhi lokam nayanti z 5 z pūtāṣ pavī-
 trāiṣ pavante abhrād divam ca yanti prthivīm ca dharmanā | tā jīvalā
 jīvadhānyās sametāṣ pātra āsiktāṣ pary agnir aṇdhām z 6 z uteva pra-
 bhvīr uta saṁmitāsa uta śukrās śucayaś cāmṛtāsaḥ | tā odanaṁ dāmpa-
 tibhyām pratiṣṭhā āpaś śikṣantīṣ prapāta sunāthāḥ z 7 z udyodhanty abhi
 valganti taptāḥ phenam asyanti bahulaṁ ca bindum | yoṣeva dr̥ṣṭvā
 patim ṛtviyā yāitāiṣ taṇḍulāir bhavatā sam āpaḥ z 8 z utthāpaya sīdato
 budhna enān adbhir ātmānām ṭabhijitam sajantām | amāsi pātram
 udakam yad etan mitāṣ taṇḍulāṣ pradiśo yad imāḥ z 9 z 2 z

St 1. In pāda d Ś has grāvā śumbhāti.

St 2. In pāda c Ś has ukhā.

St 3. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b; in c Ś has dyuttam
 and arpanena.

St 5. In pāda c Ś has tā u for our tām; the latter may refer to a
 kumbhī.

St 6. In pāda d indhām as in Ś would seem more natural.

The 28th stanza of Ś has been omitted, perhaps by accident.

39

(Ś. 12. 3)

[f226b4] pra yaścha sarṣam tvarayā harantv ahinsantv odhī-[5]r̥ṣātu
 sarvam. | somo yāsām pari rājyam bābhuvāmanvatā viro medho bhavantu
 | [6] navam barhir odanāya str̥ṇihatat priyam hr̥dayaś cakṣuṣo valguv
 astu | tatra dē-[7]vāiṣ saha devāir viśantum imam prāśnantu dakṣiṇato
 niṣadya | vanaspate sti-[8]r̥ṇam ā sīda barhir agniṣtomāiṣ sasya bhāu
 devatābhiḥ tvaṣṭeva rūpaṁ sukr̥tam [9] mudatrūinā hyāṣ pari pātre
 dadr̥śyām. | dhartā dhriyasya dharuṇe pr̥thi-[10]vyāpyutam tvā devatāś
 cāvayantu | tam dāmpatī jirantāu jīvaṇtrā u-[11]dvāsayāthāṣ pary agni-
 dhānām. | ṣaṣṭām śaradbhyaṣ pari dadhmā enam sa-[12]ṣ pakvenābhy
 āśnutātāi z upānam putrān pitarāṣ ca sīdāmi mam svargam [13]
 gamayānam agne sarvān samāgān abhicikya lokān yāvantaṣ kāmān
 sa-[14]mitāu purasthāt. | vi gāyathām āyavanam candrādya ekasmin
 pā-[15]tre ty uddharenam. | upa spr̥ṇhi prathayā purastād ghr̥tena
 pātram a-[16]bhi ghārayedam. | avāśrevo asurā darānam stvarasva-[17]r
 imam devāso bīrhīkarāthāḥ apāskārāir akaro lokam etam uruṣ pr-[18]thus
 svā samas svargaḥ tasmin supanno mahiṣaś śrayātāi devayānam devatā-
 [19]bhyaṣ pra yaśchāt. | yadyad jāyā pacati tat paraṣ paraṣ patir vā jāya

u-[20]ta cat tiraḥ san tat srjetām saha vān tad astu samrādhayantāu
saha loka-[21]m etam. | yāvanto ssāt prthivyām srijante smāt putrāt
parye mambabhuvuḥ [f227a] sarvāsvān upa pātre huyethām nābhiḥ
canūnāḥ camivasvamāyam.

On f226b over candrāḍya in line 14 is an interlinear correction ndra;
similarly over apāskārāir in line 17 is ska. In the left hand margin
opposite line 17 is barhī, to correct birhikarāthaḥ, and below it is dhaḥ.

Read: pra yaccha parśum tvarayā harantv ahiṁsata oṣadhīr dāntu
sarvam | somo yāsām pari rājyaṁ babhūvāmanyutā vīrudho me bhavantu
z 1 z navam barhir odanāya stṛnīta priyam hṛdaś cakṣuṣo valgv astu |
tatra devāis saha dāivir viśantv imam prāśnantu dakṣinato niśadya z 2 z
vanaspate stīrṇam ā sīda barhir agniṣtomāis sammito devatābhiḥ | tva-
ṣṭreva rūpaṁ sukṛtaṁ svadhityāinā ehāṣ pari pātre dadṛśyām z 3 z dhartā
dhriyasva dharuṇe prthivyā acyutaṁ tvā devatās cyāvayantu | tam
dampati jīvantāu jīvaputrā udvāsayātaṣ pary agnidhānāt z 4 z ṣaṣṭyā
śaradbhiḥ pari dadhma enam svaṣ pakvenābhy āśnavātāi | upāinam putrāṣ
pitaraś ca sīdān imam svargaṁ gamayāntam agneḥ z 5 z sarvān samāgan
abhiḥjitya lokān yāvantaṣ kāmās ṭsamitāu purasthāt | vi gāhethām
āyavanam ca darvy ekasmin pātre 'dhy uddharāitam z 6 z upa stṛṇiḥ
prathayā purastād ghr̥tena pātram abhi gharayāitat | vāsrevosrā taruṇam
ṭstvarasvar imam devāso 'bhihiṅkarātha z 7 z upāstārīr akaro lokam
etam uruṣ pr̥thuś cāsamas svargaḥ | tasmin suparṇo mahiṣaś śrayātāi
devayānam devatābhyaṣ pra yacchāt z 8 z yad-yaj jāyā pacati tvat paraṣ-
paraṣ patir vā jaye tvat tiraḥ | sam tat srjethām saha vām tad astu
samrādhayantāu saha lokam etam z 9 z yāvanto 'smāt prthivīm sajante
'smāt putrāṣ pari ye sambabhūvuh | sarvāns tām upa pātre hvayethām
nābhīm jānānās śisāvas samāyān z 10 z 4 z

St 1. In pāda b ś has parvan, better than sarvam: in d ś has no
vīrudho.

St 2. In pāda c ś has tasmin devāḥ, and in d ṛtubhir for dakṣinato.

St 3. In pāda d ś has dadṛśrām which Whitney calls wholly
unsupported.

St 5. For pāda a ś has a different pāda.

St 6. In pāda a ś has samāgā abhi°: Lanman in WT p. lxxxviii
calls the end of b a "wholly unintelligent corruption" of the ś text sam
atīṭṛpas tām. In c ś has darvir.

St 7. In pāda c stanasylum as in ś may be intended.

St 8. In pāda d ś has devā enam.

St 10. In pāda a ś has asyāḥ, and in b asmat.

[f227a1] vāso yā dhārā [2] madhunā samaktā ghr̥tena misrā amṛtasya
 dhāmayaḥ sarvās tāva rundhe svargaḥ ṣa-[3]ṣṭyā caraścha nidhitābha-
 yaśchāt. | nidhiṁ nidhipādbhinam iśchādanisrā vrata [4] svamtvanye |
 asmābhir dattaṁ nihitas svargas tribhiḥ kāṇḍāis triyaṁ svargān urukṣat.
 | [5] agne rakṣas tapa yad vadevaṁ kravyāḥ piśācā iha sāt prathapāthah
 nudāmedhi-[6]m avirūdhamo smad ādityā no aṅgirasas sacantām. |
 ādityebhyo űgirebhyo ma-[7]dhyatām ghr̥tena viśvaṁ prati vedayāmaḥ
 śuddhahastāu vrāhmaṇasyānihatye-[8]daṁ svargaṁ sukr̥tāvapītham.
 idaṁ kāṇḍam uttamam prāpam asyāsmāṁ lakā-[9]t parameṣṭhī samāpa
 | ā siṁca sarpir ghr̥tavat samaktrī yeṣa bhago űgi-[10]raso no tra | satyāya
 ca tapase devatābhyo nidhiṁ śevadhiṁ pari dadhma etam. [11] mā no
 dyuvate va gāt mātariśvā mā stānya**sr̥jatā parāpat. na kilvi-[12]śam
 atra nādhāro stu na yan mitrāis samamāna ehi | paktāraṁ pakva punar
 ā vi-[13]śāsy anūnam pātraṁ nihataṁ no astu | ahaṁ pacāmy aham ud
 vadāmi mamed aka-[14]rmaṁ karuṇe pi jāyaḥ kāmāro loko janiṣṭa
 putro anv ārabhetām vāya utva-[15]dāvat. priyaṁ priyānām kṛṇavāma
 eṣat tamas te yantu yatra me dviṣanti | [16] dhenur anadvān vayova
 danyāt pāuruṣeyam ama mṛtyuṁ nudantu | tam agnayo vidun ni-[17]yo
 niyo oṣadhīs sr̥jate yaś ca sindhum. yāvanto devā divyā tapanti hi-
 [18]raṇyaṁ jyotir dadhatu babhūva z 5 z

The last character of line 10 is somewhat out in the margin; in the same margin, opposite line 13, is syi, probably to correct the beginning of the line.

Read: vāso yā dhārā madhunā samaktā ghr̥tena misrā amṛtasya
 dhāsayah | sarvās tāava rundhe svargaḥ ṣaṣṭyām śaratsu nidhipā abhicchāt
 z 1 z nidhiṁ nidhipā abhy enam icchād anīśvarā avratās santv anye |
 asmābhir datto nihitas svargas tribhiḥ kāṇḍāis trīn svargān arukṣat z 2 z
 agne rakṣas tapa yad videvaṁ kravyāt piśāca iha mā prathāti | nudāma
 etam ava rundhāmo asmad ādityā no aṅgirasas sacantām z 3 z ādityebho
 'ṅgirobhyo madhv idaṁ ghr̥tena viśvaṁ prati vedayāmaḥ | śuddhahastāu
 vrāhmaṇasyānihatyāitām svargaṁ sukr̥tāv apītam z 4 z idaṁ kāṇḍam
 uttamam prāpam asya yasmāl lokāt parameṣṭhī samāpa | ā siṁca sarpir
 ghr̥tavat samāndhy eṣa bhāgo 'ṅgirasas no 'tra z 5 z satyāya ca tapase
 devatābhyo nidhiṁ śevadhiṁ pari dadhma etam | mā no dyūte 'va gān
 mātariśvā mā smānyasmā ut sr̥jatā purā mat z 6 z na kilbiṣam atra
 nādhāro 'stu na yan mitrāis samamamāna eti | paktāraṁ pakvaḥ punar
 ā viśāsy anūnam pātraṁ nihitaṁ no astu z 7 z ahaṁ pacāmy aham ud
 vadāmi mamed u karman karuṇe 'pi jāyā | kāmāro loko 'janiṣṭa putro

anv ārabhetām vāya uttarāvat z 8 z priyaṁ priyānām kṛṇavāma eṣat
tamas te yantu yatame dviṣanti | dhenur anadvān vayo-vaya †danyāt
pāuruṣeyam apa mṛtyuṁ nudantu z 9 z tam agnayo vidur anyo 'nyaṁ
ya oṣadhīs sajate yaś ca sindhūn | yāvanto devā divyā tapantu hiraṇyaṁ
jyotir dadhato babhūva z 10 z 5 z

St 2. In pāda b Ś has santu ye 'nye.

St 3. In pāda a Ś has agnī ° tapatu: in b pra pāsta; we might read here paprathat. In c Ś has rudhmo, and our suggestion seems quite as good.

St 4. In pāda b Ś has miśraṁ.

St 6. In pāda c Ś has mā samityām; perhaps mā taruṣyām would be acceptable.

St 7. In pāda c Ś has viśāty.

St 8. In pāda a Ś has ahaṁ dadāmi; Lanman in WT thinks that the Ppp reading suggests aham u dadāmi as the true reading.

St 9. In pāda c Ś has vayo-vaya āyad eva; we might read °vayo yad āyāt.

St 10. In pāda d dadhato is Lanman's suggestion.

41

(Ś. 12. 3)

[f227a18] eṣā tvacām puruṣe saṁ babhūva ana-[19]gnās sarve paśavo
ye nye | kṣetrenātmānam pari dhāpayet. | āmotam vāso mukham
o-[20]danasya yad akṣeṣu vadasi yat samityām yad vā dhane anṛtaṁ
vittakāmyā | samā-[f227b]naṁ tantuṁ saha saṁvasānas tasmin sarvaṁ
śamalaṁ sādāyātaḥ varṣaṁ vanuṣvāpi [2] gaścha devāṁs tato dhūmaṁ
pary utpātayāmi viśvavyacā viśvakarmā svargas sayo-[3]nīn lokam upa
yāhy ekam. tannas svargo bahudhā vi cakrire yathā virāḍma-[4]ny anya-
varṇā | apājahitu kṛṣṇām ruṣatīm pumāno yā lohini tānn te a-[5]gnāu
juhomi | prācyāi diśe agnaye dhipataye sitāya rakṣattre ādityāyu-
[6]śmatayetaṁ pari dadhma | tan no gopāyantāssākam etor mṛṣtaṁ no
tva jarase [7] na eṣataḥ jarā mṛtyave pari no dadhātva adhā pakvena saha
sambhavema | da-[8]kṣiṇyā diśe indrāye dhipataye tirasārāje nvakṣattre
vasubhya iṣu-[9]mabhya etam. pratīci diśe varuṇyādhipataye prajākave
rakṣattre mi-[10]ttrāyusmatayetaṁ. | udīcyāi diśe somāyādhipataye sva-
jāya rakṣa-[11]ttrē vātāyusmatayetaṁ. | dhruvāyāi diśe viṣṇave dhipataye
kulmāṣa-[12]grīvā rakṣattre vīrudbhya iṣumabhye etam. ūrdhvāyāi diśe
vṛhaspataye [13] dhipataye śvitrāya rakṣattre aśanabhya iṣusatībhya etam
pari dadhma | tan no [14] gopāyantāssākam eto dṛṣtaṁ no tra jarase na
neṣat. jarā mṛtye pa-[15]ri no śvānv adhā pakvena saha sambhavena |

tena vrahmaṇā tena śchandasā-[16]tayāṅgirasā dhruvās sīdatu zz zz om
idhā pakvena saha sa-[17]mbhavema zz zz ity atharvaṇikapāippalāda-
śākhāyaṁ sa-[18]ptādaśakāṇḍas samāptaḥ z z

In the left hand margin of f227b is written rakṣāmantram śaḍṛta ca.

Read: eṣā tvacām puruṣe saṁ babhūvānagnās sarve paśavo ye 'nye |
kṣatreṇātmanāṁ pari dhāpayetho amotaṁ vāso mukham odanasya z 1 z
yad akṣeṣu vadasi yad samityāṁ yad vā dhane anṛtaṁ vittakāmyā |
samānaṁ tantuṁ saha saṁvasānāu tasmin sarvaṁ śamalaṁ sādāyāthaḥ
z 2 z varṣaṁ vaniṣvāpi gaccha devāns tato dhūmaṁ pary utpātayāmi |
viśvavyacā viśvakarmā svargas sayonirṁ lokam upa yāhy etaṁ z 3 z tanvas
svargo bahudhā vi cakre yathā vida ātmann anyavarnāṁ | apājāit kṛṣṇāṁ
ruśatīm punāno yā lohinī tāṁ te agnāu juhomi z 4 z prācyāi diśe agnaye
'dhipataye 'sitāya rakṣitra ādityāyeṣumata etaṁ pari dadhmaḥ | taṁ no
gopāyatāsmākam āitoḥ | diṣṭaṁ no 'tra jarase ni neṣaj jarā mṛtyave pari
no dadhātṛ athā pakvena saha saṁ bhavema z 5 z dakṣiṇāyāi diśa indrā-
yādhipataye tiraścarājaye rakṣitre vasubhya iṣumadbhya etaṁ pari
dadhmaḥ | taṁ no ° ° | diṣṭaṁ no ° ° z 6 z pratiçyāi diśe
varuṇāyādhipataye prdākave rakṣitre mitrāyeṣumata etaṁ pari dadhmaḥ
| taṁ no ° ° | diṣṭaṁ no ° ° ° z 7 z udīcyāi diśe somāyādhi-
pataye svajāya rakṣitre vātāyeṣumata etaṁ pari dadhmaḥ | taṁ no ° ° |
diṣṭaṁ no ° ° z 8 z dhruvāyāi diśe viṣṇave 'dhipataye kulmaṣagrīvāya
rakṣitre vīrudbhya iṣumadbhya etaṁ pari dadhmaḥ | taṁ no ° ° |
diṣṭaṁ no ° ° ° z 9 z ūrdhvāyāi diśe vṛhaspataye 'dhipataye śvitrāya
rakṣitre aśanibhya iṣumatībhya etaṁ pari dadhmaḥ | taṁ no gopāya-
tāsmākam āitoḥ | diṣṭaṁ no 'tra jarase ni neṣaj jarā mṛtyave pari no
dadhātṛ athā pakvena saha saṁ bhavema z 10 z 6 z <aṣṭamo 'nuvākaḥ z>
ity atharvaṇikapāippalādaśākhāyaṁ saptādaśakāṇḍas samāptaḥ zz zz

St 1. In pādas cd Ś has dhāpayātho 'motam.

St 2. In pādas a and b Ś has vadā(s).

St 3. In pādas cd Ś has ghr̥tapṛṣṭho bhaviṣyant sayonir.

For the bit of brāhmaṇa after st 10 read tena vrahmaṇā tena chandasā
tayā devatayāṅgirasvad dhruvās sīdata; as in KS 39. 4.